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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

Home News.—The Republican campaign began in earnest by a series of public statements and speeches by Calvin Coolidge, Secretary Mills in Michigan, at St. Louis and Los Angeles, and by Secretary Stimson in Philadelphia. It was also announced that Mr. Coolidge would speak at a great rally in Madison Square Garden in New York with Col. William F. Donovan on October 11. The President traveled to the heart of the farm discontent at Des Moines, Iowa, and outlined a twelve-point program for the rehabilitation of agriculture. He fully admitted the difficulties of the farmers, but declared that as a whole they were a billion dollars better off now than at the low points. On his return, the President stopped at Fort Wayne, Ind., and in a public utterance said that statements that he had only recently awakened to the suffering of the American people were deliberate, intolerable falsehoods. He made other stops on this trip.—Governor Roosevelt had also spoken in Iowa on September 29, and again urged revision of the tariff and a lessening of the tax burden as means of restoring purchasing power of the farmers for the good of the whole country. At Milwaukee, he made a bid for the LaFollette support as he

Presidential Campaign

had for that of Senators Johnson, Cutting, and Norris, Republicans. At Detroit, on Sunday, October 2, he devoted his speech to a general exposition of his political philosophy, quoting the Encyclical "Quadragesimo Anno" and statements by the Federal Council of Churches and by Rabbi Edward L. Israel. He arrived at Albany on October 3, where the State Convention to nominate a candidate for Governor was opening. After a bitter fight against Tammany, he and ex-Governor Smith succeeded in bringing about the nomination of Lieutenant-Governor Lehman. On this occasion, Messrs. Smith and Roosevelt publicly shook hands and spoke cordially to each other. Previously, in the *New Outlook*, Mr. Smith had called for the election of the Democratic candidates without mentioning them by name.—In its latest issue, the *Literary Digest*, giving the returns from 20 states, showed the votes to date to be: for Roosevelt, 404,992; for Hoover, 325,845.

The Reconstruction Finance Corporation continued grants for relief to States and to railroads and for work loans. On September 29, upon submitting its August report to South Trimble, Clerk of the House, the Corporation again challenged the legality of its publication. The Corporation announced that up to August 31 it had made cash disbursements of \$1,182,734,958.02 in aid of agriculture, commerce, and industry. Besides this, it had loaned \$35,455,171.22 to States and their political subdivisions up to September 30 and \$53,105,000, representing the only three loans to date, for financing the construction of self-liquidating projects.

Business Relief

Bolivia.—On October 1, the Bolivian General Staff at La Paz officially admitted the loss of Forts Boqueron and Toledo, in the disputed Gran Chaco area, to Paraguayan forces which had waged a furious attack against these positions for several weeks.

Bolivian Losses

While the commission of neutral nations in Washington continued its efforts to bring hostilities to an end, preparations for a more intensive warfare were being made in Bolivia and Paraguay. On October 5, dispatches from La Paz reported that thousands of citizens were parading the city in a demonstration demanding an energetic military campaign to regain the two forts captured by Paraguay.

Brazil.—The drive of the Federal forces against the revolting armies in São Paulo State during the last days

of September resulted in cutting off the Paulistas from their chief sources of food supply and led to a request for an armistice from General Klinger-Holfer, commander of the São Paulo forces on September 29. After several days of negotiations it was announced on October 3 that despite General Klinger-Holfer's refusal to sign the Federal armistice terms, peace had been concluded with the signing of the armistice by Colonel Carvalho, commander of the São Paulo State Militia, thus ending three months of severe fighting. General Klinger-Holfer was imprisoned to await court-martial, and the Federal Government at once took steps to bring order out of the political and economic chaos caused by the rebellion, announcing the opening of international telegraphic communication with São Paulo and promising the speedy opening of the port of Santos to international trade.

Chile.—On October 1, the growing opposition to the military junta holding power in Santiago brought about the resignation of General Bartolome Blanche, acting President since the overthrow of Provisional President Carlos Dávila in early September. The resignation of General Blanche and his Cabinet followed a full day's negotiations with the rebellious Northern Army in Antofagasta and its civilian supporters. On October 2, Humberto Oyanedel, president of the Supreme Court, took the oath of office as provisional President and announced that his Government would take immediate steps to maintain order and to prepare for the Presidential elections, already set for October 30. Later dispatches indicated the continuance of unrest in Northern Chile.

China.—While most of the recommendations of the Lytton report on the Japanese occupation of Manchuria won commendation from Chinese leaders, several leading Chinese newspapers expressed scepticism of the carrying out of the report's suggestions until China set her own house in order. In Shantung Province the civil war between Governor Han Fu-chu and the forces of General Liu Chen-nien dragged on, with General Han's troops advancing slowly into the territory occupied by General Liu. Meanwhile a serious anti-Nanking movement developed in Shensi Province, where the Governor, General Yang Fu-cheng, with 11,000 soldiers was forced to retire into Kansu Province. On October 5, reports from Szechuan Province told of the outbreak of civil war on a large scale, with rebellious armies under General Liu Hsiang advancing towards the provincial capital, Chengtu, with the object of driving out Governor Liu Wen-hui, an adherent of Nanking. On the same day an Associated Press dispatch reported that a band of 10,000 Communists had seized and looted the city of Sinchow, fifty miles from Hankow.

France.—Indications that the Government was intending to adopt a more liberal policy in foreign trade were

seen in the new figures on import quotas issued on October 1 for the last quarter of 1932. Liberal increases in the quotas, varying from ten to thirty per cent, were granted to American trade, and other nations received corresponding extensions. No quotas, however, were actually abandoned, although observers stated that this was the Government's ultimate intention, since the quotas had been established as temporary measures in the first place. American goods affected by the new regulations included radio tubes, patent leather, pneumatic tools, iron and steel sheets, and agricultural implements.

Germany.—On Sunday, October 2, the President of the Republic celebrated his eighty-fifth birthday. Almost forgetting the political agitation and conflicts so destructive of public peace, the whole nation gathered about its popular idol to do him honor. With the new elections only a few weeks off, this striking appeal of a great personality to the hearts of the people produced results that were interpreted as marking the final decline of the Hitler movement. Beginning the day with religious services, the distinguished Field Marshal then reviewed three picked detachments of the Reichswehr, who presented him with standards of the Masurian, Oldenburg, and Footguards regiments. Letters and presents piled into the Chancellery, and public testimonials of the popular confidence in the President poured in from all sides.

Through these days of unrest, Von Papen seemed to have made appreciable gains. Several times on the verge of defeat, the Chancellor showed tact and power in pulling himself and his Cabinet out of the tight places. He was frank in declaring the trend of his leadership and in making demands for the liberation of Germany. His stand on disarmament, or equal armament if the other nations could not agree on disarmament, forced a problem that was confusing the delegates at Geneva, particularly since the German delegation had withdrawn. England suggested a conference of the larger Powers interested in the question, but France and Germany withheld their consent. Much bitterness and no less fear were aroused by Germany's demand, for it seemed to France that Germany was making steps to rearm as if for war.

So convincingly did the Chancellor show himself an avowed nationalist that Hitler found his own thunder stolen from him. The people were reported to be satisfied with the stand for national rights made by the present Cabinet while they were freed from the fears of what might come if Socialism and perhaps Communism were to follow a Hitler victory. This change of front led Hitler to alter his tactics, and he was reported to be attacking the Right and seeking to draw on the Left for support. It was generally admitted that the coming elections would show the National Socialists much weaker than in the last contest, which would mean the loss of many seats in the Reichstag and the end of Hitler's power.

Quota
Increases

Birthday
Celebration

Von Papen
Gains

Hitlerism
Wanes

Revolt
Ends

Regime
Overthrown

Internal
Disorder

A debt of \$4,800,000 due the United States on September 30 could not be met by Germany, and the Ambassador requested Secretary Mills to grant a postponement for two and a half years. This was granted in spite of the fact that the ninety-day notice required had not been complied with. It was plain that Germany at this time could not send the required gold out of the country. While the Reichsbank statement for the end of September showed that gold had increased 14,740,000 marks in the last week, the Foreign Exchange reserve had fallen over 13,342,000, and the ratio of gold holdings to outstanding notes was down to 24.7 per cent.—The Reich foreign debt at the end of February was estimated at \$4,912,000,000, of which forty per cent was held by United States interests.

Great Britain.—With the appointment of Stanley Baldwin, Lord President of the Council, to the post from which Viscount Snowden resigned, namely, Lord Privy Seal, the National Cabinet was fully reconstructed after the defections chronicled last week. The Cabinet in its latest form included fourteen Conservatives, three National Laborites, and three Liberals of the Simon group. The office of Lord Privy Seal had been offered to Lord Reading, but was declined by him, since he was in accord with the Liberal policy of Sir Herbert Samuel. The differences which led to the Cabinet resignations were debated over the radio, Stanley Baldwin and Viscount Snowden presenting their views on one evening, and Sir John Simon and Sir Herbert Samuel in opposition the next.

After the stoppage of work, lasting more than four weeks, in the entire cotton industry, the employers and operatives reached an agreement. The employers conceded the point of reinstatement of the 3,000 workers who went on strike last Spring; the operatives agreed to a wage reduction. The settlement included many provisions that would tend to prevent future strikes and would promote prosperity in the cotton industry.—Conferences were begun between representatives of the railway companies and the railway unions in regard to the question of wage reductions. In case of inability to adjust their differences the dispute will be submitted for arbitration, first, to the Central Wages Board, and then to the National Board. There seemed little likelihood of a railway strike.—Resentment against the reduction of local benefits for the unemployed brought about rioting in Liverpool, Manchester, Birmingham, and sections of London. In the various clashes, rioters and police were injured. Investigations led to the conclusions that Communist agitators were responsible for the outbreaks.

In the annual conference of the British Labor Party at Leicester, the representatives passed a resolution to the effect that "ordered prosperity can only be restored by a bold and comprehensive policy of national planning and development on Socialist and cooperative lines." In accordance with this the party pledged its leaders, despite

their opposition, to institute a bold program of Socialistic legislation if it should again secure control of the Government rather than follow the "cautious methods" of Ramsay MacDonald. The conference advocated Government ownership of the Bank of England and made a demand for disarmament. It also approved the continuance and increase of relations with the Soviets.

Ireland.—Progressing further in his program of weakening the Constitutional connections with the British Empire, President De Valera advised King George in regard to the relinquishing by James McNeill of the office of Governor General of the Free State. His Majesty followed the usual procedure and accepted the resignation of the Governor General. Since the assumption of power by the Fianna Fail Government there was antagonism between the Governor General and the Government, personally; this opposition was also based on the Fianna Fail principle that the office of Governor General should be abolished. Mr. McNeill's tenure of office would have expired on February 1. The President, it was reported, would leave the office vacant with a possibility of constitutionally seeking its abolition. Mr. De Valera, returning from Geneva, held a conference in London with J. H. Thomas, Secretary for the Dominions, in regard to the dispute over the land annuities. The two plans heretofore discussed—either the appointment of an arbitration tribunal or of a fact-finding commission—were apparently dismissed. Direct negotiations between the Governments were decided upon, the conferences being scheduled for October 14.

Italy.—The recent German shift from tariffs to quotas on agrarian goods was met by Premier Mussolini by forbidding Italian banks to allot any foreign exchange to Italian importers of German goods. The two events precipitated something of a crisis in Italo-German trade relations, with Germany inclined to threaten further reprisals, since the German export surplus from Italy amounted in the first six months of 1932 to 34,000,000 marks. The Premier's new provisions ordered that Italian importers shall henceforth pay for German goods with mark accounts which, under the German system, must be left in Germany. When these accounts were exhausted, they would pay seventy-five per cent of their bills in lire and only twenty-five per cent in foreign exchange. This was expected to bring about a great shrinkage in the German export surplus and possibly an equal balance between German and Italian trade. A German delegation, formed to discuss and settle the conflict, was expected to arrive in Rome very soon.—A meeting of the Fascist Grand Council on October 1 failed to make the expected decision of withdrawing from membership in the League of Nations.

Manchukuo.—The revolt of Chinese irregular forces and rebellious Manchukuo soldiers in Northwestern Man-

Debt
Postponement

Cabinet
Reconstructed

Labor
Troubles

Governor
General
Dismissed

Trade
Relations

Conference of
Labor Party

churia, reported last week, had for a few days succeeded in almost completely wresting control of that section from Japanese hands. On October 5, however, Japanese officials in Changchun reported that their troops operating against the revolting forces had virtually wiped out the army commanded by General Li Hai-tsing.

Anti-Guerrilla Campaign

Mexico.—On September 30, Pope Pius XI issued an Encyclical to the Church in Mexico, entitled "Acerba Animi." This Encyclical was designed to encourage the Catholics in Mexico in their troubles but at the same time to lay a strict injunction on them against any but legitimate means to change the present laws. Officials of the Government, however, and members of the dominant party, apparently before the full Encyclical was received, immediately attacked the Pope for what they deemed to be an unwarranted interference in Mexico's internal affairs. The Chamber of Deputies passed a resolution calling on the Executive to deport Archbishop Leopoldo Ruiz y Flores, Apostolic Delegate and Archbishop of Morelia, as an undesirable foreigner. The following day, the President approved the resolution, arrested the Archbishop, and deported him by plane. The plane, however, was forced down at Tampico and the Archbishop traveled by train to the border, with secret-service men. It was stated that he would stop at Laredo, Tex., and later come to New York. Meanwhile, the Vatican expressed itself as intensely surprised at the turn which affairs had taken, since the Encyclical was designed as a pacific document, and fears were expressed that the more radical Catholics, whom the Holy See had desired to curb by the document, would now be justified in their previous attitude that nothing but a complete break would meet the situation.

Religious Troubles

Peru.—On October 5, at a special meeting of the Peruvian cabinet, Dr. Victor M. Maurtua was appointed to represent Peru on the Pan-American conciliation commission in Washington to consider the dispute between Peru and Colombia concerning the occupation of the border town of Leticia by Peruvian citizens. At the same time it was learned that Laureano Ortiz was expected to arrive at Lima on a special mission from the Colombian Government to discuss the Leticia incident with the Peruvian Foreign Minister. The permanent Pan-American Conciliation Commission in Washington announced that it would take no further action on Peru's request to examine the international disagreement until Colombia's reply was received.

Peace Efforts

Russia.—Joseph Stalin took a bold step to overcome the food shortage and to halt speculation when on September 24 he published two decrees abolishing the food trade, although the measures did not explicitly state this purpose. The first decree, issued by the Council of Labor and Defense, revoked an order published earlier in the

Food Measures

year excepting peasants near the larger cities from the State food collections. It was found that this privilege had created a large number of middlemen and had induced speculation. The second decree ordered in substance that during the next fifteen months every peasant family must deliver a certain percentage of the meat produced to the Government at fixed prices. The system was to be operated in the same manner as taxation; and failure in delivery would impose a heavy fine. Both measures marked an abandonment of the "rightward swing" begun last summer.

League of Nations.—The long-expected Lytton report was issued by the League of Nations Secretariat on October 2 at Geneva. The report found Japan at fault on almost every important point in her conflict with the League of Nations and the United States over the method she had been using in the past year to advance her case with China. The League inquiry commission found that Japan had not exhausted means of peacefully settling her many grievances against China and that she had resorted to what could not be regarded as measures of legitimate self-defense. The commission found Japan responsible through her troops and civil and military officials of establishing the Manchukuo Government, whose very existence disregarded the wishes of the people of Manchuria. The commission then proposed a comprehensive plan for the settlement of the Manchurian problem and went so far in conciliation as to recommend that it be settled by the method Tokyo had always demanded, direct negotiations. But the commission made both the plan and procedure depend on Manchuria remaining definitely under Chinese sovereignty while becoming autonomous and demilitarized. The Lytton report was received with intense interest in official circles at Washington, since it broadly coincided with many points taken by the United States. —On October 3, the land of Babylon, Nineveh, and Bagdad entered the League of Nations under the name of Iraq, as the League's fifty-seventh member. —The Disarmament Conference's committee on October 1 adopted a working program based on the Hoover plan which called for one-third arms reduction as the basis for discussion.

Lytton Report

Next week Florence D. Sullivan, one of the Editors of AMERICA, who has just returned from the West, will bring an article entitled "The Farmer Strikes in Iowa."

Daniel A. Lord will continue his interesting series on Modern Youth with an article that has the startling title of "Youth Is Dishonest."

"Black Vestments," by Francis Talbot, and "The Sisters of Service in Canada," by William Burke Teeling, will appear next week.

Theodore Maynard believes that only the Catholic Church inspires true art. His paper will be called "The Church, the Mother of Literature."

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The Lytton Report

THE Lytton report issued last week will probably test the ability of the Council of the League of Nations to survive and function. Appointed on December 31, 1931, to examine the causes of the dispute between China and Japan, and to propose a basis of conciliation between the two countries, the Lytton Commission has acted with unexpected celerity, and its report, from what can be gathered from the resumes given to the public, is based on a thorough and impartial examination. This much is admitted, even by the Japanese to whom the findings are, on several important points, unfavorable.

To begin with, the report suggests the restoration of Chinese sovereignty in an autonomous Manchuria as the first step toward friendly relations between the two countries. This move, it is thought, will conciliate China by safeguarding the preservation of her territorial integrity, and will appease Japan by admitting that her commercial operations in Manchuria must be protected. According to Walter Lippmann, the main proposal of the Lytton Commission expresses "the deepest necessities of both China and Japan." The chief task of China is to restore and guarantee domestic tranquility, a consummation that can hardly be reached when China is, in a sense, dismembered, with 30,000,000 Chinamen under an alien rule. That tranquility cannot be assured so long as the attitude of Japan is hostile. But Japan, it must be remembered, cannot long stand the strain of endeavoring to pacify that huge host of Chinese in Manchuria; further, the boycott of her goods in the three Manchurian provinces is working havoc with her mercantile budget. This is the picture presented to both countries by the Lytton Commission, in the hope that the good sense of both Governments will quickly supply an easement, equally needed by both.

Perhaps the chief obstacle to a peaceful settlement is the militaristic party in Japan. It is not easy to ascertain what action this party now proposes, although it is fairly clear that the substantial justice of the Lytton recom-

mendations is admitted by the party's leaders. Their contention seems to be that the recommendations have come too late, and that a compromise, possible as late as twelve months ago, has been made impossible by the kaleidoscopic changes in Manchuria within the last few months. China, however, welcomes the Lytton suggestions, knowing well that her future peace depends upon friendly relations with Japan.

The situation is further complicated, at least in appearance, by several declarations by Secretary of State Stimson. In his speech of August 8, Mr. Stimson seemed to insist on a stark and absolute restoration of the status quo ante, as the basis of lasting peace between China and Japan. It is his contention that we are not prepared to recognize any situation brought about by the use of force, and he based this contention on the provisions of the Kellogg Pact. As Mr. Lippmann points out, the contention rests on a solid moral basis. Perhaps, however, Mr. Stimson's interpretation of the Kellogg Pact is a trifle rigid. Too literal an interpretation of a statute may utterly nullify the very purpose of the statute.

All the world will join in the hope and prayer that the League will successfully resist the strain that has been put upon it. It is our belief that Japan, now in an attitude of resistance, as far as the militarists can speak for her, will soon recognize that she has nothing to gain and all to lose by flouting the Lytton Report. Half a loaf in Manchuria will give her more nourishment than all the loaf, plus the suspicion and hostility not only of China, but of the rest of the world.

Communists on the Faculty

AS a rule we are not terrified by the detonations of the National Civic Federation. Its directors are excellent gentlemen who often discharge their blunderbusses at fearsome shapes moving along dark lanes, and later discover that they have raked poor Bossy fore and aft. But as their aim is not always good, generally Bossy escapes.

Last week the secretary of the Association, Ralph M. Easley, made a discovery, which he at once shared with the Secretary of Labor. He finds that in many of our colleges professors who are atheists or Communists are permitted to disseminate their opinions among the students. He invites the Secretary to investigate the matter.

There is not the least doubt in the world that Mr. Easley is right. This time his blunderbuss has not hit a cow. That it has hit anything is not certain. Granted the presence of Communists and anarchists in the colleges, the Secretary cannot remove them, unless they chance to be foreigners who have overstayed their leave; in which case we suppose he could deport them. But the Commissioner of Immigration at Ellis Island need not make ready to receive any large number of deportees from our colleges. There will be none.

Perhaps we should be slow to criticize Mr. Easley, seeing that we have no direct remedy for the undoubted evil to which he has drawn Secretary Doak's attention. Since it seems to be the settled policy of this country to divorce

education from religion, there is no way of preventing the professors from taking the next step, and attacking religion, along with the moral code which it proposes. At least, no practicable way has yet been discovered. For Catholics, the remedy is clear: refusal to patronize institutions in which education has been denatured. But when a child passes from a school in which religion is never mentioned, to a college in which it is mentioned only to be attacked, it is too late to think of a remedy.

Mr. Easley's Communists and atheists are a menace, but a small one. The real menace is the fact that public education rests on a basis of practical atheism.

Ermine and Dirty Linen

IN an address to the Bar Association of Indiana, Judge James H. Wilkerson, of the Federal District Court at Chicago, told his brethren that respect for the courts was fast vanishing in this country. In Judge Wilkerson's opinion, this loss is due to the indifference, or worse, of the profession itself. Many lawyers are business men and financial promoters, rather than members of a profession devoted primarily to the establishment of justice. Others engage habitually in practices which barely stop short of making them accomplices in criminal enterprises. But even worse is the connivance of the profession with politicians who intrude their camp followers on the bench. "Lawyers must regain a conception of their duty to the people," comments Judge Wilkerson, "and see to it that no unqualified man is permitted to sit on the bench."

In a number of cities the plan of requiring the parties to unite on all selections for the bench has been adopted. The theory was that this bi-partisan choice would eliminate the unfit; unfortunately, the only result in some communities is a "deal" consummated by the local Republican and Democratic bosses. The evil of partisanship has thus been accentuated, not removed, for when the political machines unite, it is practically impossible for decent citizens to elect their candidate.

Within recent years, the effrontery of the politicians has been unspeakable. With brazen indecency, they parcel out places on the bench to men whose only claim to recognition is their service in ward politics, thus outraging the sanctity of the courts, and lowering them in public esteem. For every court, whatever its grade, is a sanctuary, and he who presides therein administers authority in His Name in whom all justice resides. It is true that the validity of the judicial act is not negated by the unworthy character of the judge who registers it; nevertheless it is fitting and proper that the personal life of the judge should be in keeping with the sanctity of his office, and his learning in proportion to the weightiness of the functions he must exercise.

The duty of the bar is plain. The laity will suffer and the courts will suffer until the bar demands reform. When lawyers tell us that reform is impossible, they talk nonsense, or worse. Is the law a profession, noble and ancient, or is it simply a grimy "racket"? If the courts continue to fall in public esteem, the blame must be laid chiefly at the doors of the legal profession.

The Old-Time Saloon

IN a series of articles recently concluded in the New York *Herald Tribune*, Will Irwin discussed the causes which brought about the Eighteenth Amendment, and the abuses which have followed it. In the course of this discussion, Mr. Irwin offered one of the strongest indictments of the "old-time saloon" that has ever been presented. The strength of Mr. Irwin's condemnation lost nothing from his well-known hostility to Prohibition.

No exception can be taken to the indictment as it applies to the establishments described by Mr. Irwin. But it may be fairly questioned whether these establishments were "saloons" in the accurate meaning of the term. The very terms of the indictment show that in many instances the sale of liquor was the least and last of their activities. They were centers of vice of various types, or "hangouts" for criminals. It is clear, then, that the indictment cannot be applied to the majority of the establishments which were licensed to sell intoxicating beverages.

But Mr. Irwin is able to urge with telling effect the direct connection between many of the worst saloons and the wholesalers in liquor. He proves his case so thoroughly that rebuttal is impossible. From the onset of the last campaign for Prohibition, this Review warned the wholesalers that their only defense was a complete break with the criminal element. But the wholesalers were as deaf as the proverbial adder, and as stupid as the proverbial capitalist. Competition had grown so keen by 1910 that many of the brewers and distillers were willing to join hands with the lowest criminal elements to market their wares. Prohibitionists who protest against the return of the "old-time saloon" must rise to a high pitch of fervor before they can match the protestations which appeared in the pages of this Review, beginning nearly twenty years ago.

Yet even this indictment can be admitted only with reservations. Some of the most prominent among the wholesalers frankly admitted the evils which had been attached to the traffic, and strove to suppress them. Unfortunately, they were in a minority, and when Prohibition came they were the chief sufferers. The disorderly element in the trade continued disorderly, and by degrees formed criminal connections with bootleggers and other disturbers of the public peace.

Finally, Mr. Irwin's contention that the liquor trade went into the political field and often swayed elections is probably true, although not equally true of all parts of the country. But it is not easy to understand why this charge should be restricted to the liquor trade. Today, the bootleggers are in politics, so are the bankers, the railroads, and the steel manufacturers. To a degree unknown to the old liquor dealers, the promoters of public utilities, dealing in light, power, heat, inter-communication, and transportation, are also "in politics," and the influence actually exercised by them is infinitely greater, and more harmful to the common good, than any wielded by the old-time saloon. If we have tears, let us forget the past, and shed them over the present.

Ultimately, the whole question reduces itself to this: have we as a people lost the power of self-government? The return of the saloon is a gnat that gags us, while we can swallow the camel provided by the union of corrupt big business with corrupt politics. We grant that some of the old-time saloons were bad, but we are forced to confess that all of the speakeasies are worse. Has it come to this that we must always be compelled to approve the lesser of two evils? If so, then the power of our people to govern themselves is lost.

Governor Roosevelt's Sermon

TOWARD the conclusion of his October 2 address at Detroit, Governor Roosevelt remarked, "I feel as though I had been preaching a sermon." In one sense that feeling was justified, but the sermon too was justified. We hope that we are at the dawn of an age when we shall have more men in public life who will preach similar sermons, and practise what they preach. Too long have we stumbled on in public life, eschewing fundamental principles, and hoping that somewhere, somehow, at some time, we would blunder through. The result is that today the richest industrial country in the world witnesses not only a frightful inequality in the distribution of wealth and opportunity, but the smallest amount of social legislation of that minimal sort which is intended to protect the life and limb of the worker.

Governor Roosevelt may glory in the name of "radical," applied to him by some of his political opponents, as long as he holds to the social philosophy set forth in his address at Detroit. He is as radical as the Bishop of Rome, from whose Encyclical of May, 1931, he quoted, and as radical as his political predecessors who have established in the Empire State a few of the devices calculated to lift the lot of the worker at least a degree higher than the lot of the serf. But only a beginning has been made. We are still far from the establishment of that social justice desired by clear-thinking philosophers, and by all good men who, although they do not philosophize, realize that it is the duty of the State to provide for the citizen in those contingencies in which he cannot aid himself. Up to the present, in our fear of "radicalism," "Socialism," and the other badges of obloquy, we have been playing into the hands of the school aptly characterized by Governor Roosevelt as the school of "let things alone."

Out of this fear social conditions have arisen that are abominable. It is quite true, as Benjamin Franklin said, that while ours may be a good Government to live under, it was never intended to be a Government to live on. But it is equally true that it was never intended to be a Government under which a small minority could live on and batten on the majority. Under the philosophy and practices of "let things alone," we groan today under a social order in which, as Pius XI, quoted by Mr. Roosevelt, writes, "not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few, and . . . those few are frequently not the owners, but only the trustees and the directors of invested funds, which they administer at their own good

pleasure." And the Pontiff draws the conclusion that this evil, the fruitful source of countless social and moral disorders, "is a natural result of limitless free competition . . . which often means [the survival] of those who fight most relentlessly [and] pay the least heed to conscience."

Mr. Roosevelt has spoken a word in season, and we hope that it is not his last but his first sermon. What he said at Detroit will win him the condemnation of the laissez-faire school, which is readily understandable, for iniquitous wealth always fears the application of Christian principles to the problems of society. But it will also have the effect, unless we are greatly in error, of heartening millions of men who earn their bread in the sweat of their brow, with the hope that all the rightful powers of the State will hereafter be aligned with the poor for the restoration of a proper balance in the industrial world.

In the government of a free people, "limitless free competition" has no place. For it means, not liberty, but social and economic slavery, with poverty in the home, vice in the wealthy classes, and disorder throughout the State.

40,000 Poets at Work

ACCORDING to a note on the literary page of the *Chicago Tribune*, more than 40,000 poets are "publicly at work" in the United States. How many soar in secret, as the Wright brothers did many years ago when they conducted their experiments on the lonely dunes of the coasts of Carolina, we are not told. Possibly the mute inglorious Miltons may swell the total to millions. But that 40,000 sing and soar is a truth which rests on the authority of the poetess laureate of the State of Florida. This lady has published two volumes of poetry, and is about to make herself responsible for a third which will contain a poem in condemnation of capital punishment. This lyric leap won a cash prize in 1929, in a field open to all the world.

There are those who can take their poetry or leave it, but it seems to us that there is not a great deal to take or leave in this country. Edgar Guest appears to be the reigning laureate, in succession to James Whitcomb Riley and Sam W. Foss. Unlike most poets, Mr. Guest has made poetry pay, and his name is as well known in financial circles as it is in the region of the Pierian Springs. But Mr. Guest's poetry does not appeal to us; it is too much like the moralizings of Dorothy Dix set to rhyme; and the music of his spheres is that of a cash register.

An editor sometimes regards a poet as a useful person who can fill up the blanks at the foot of the page, and so appease the printer; but as nothing inspired or ethereal. The poet has fallen on sad days. Perhaps the chief cause of this low estate is a sort of overproduction stimulated by editors who ask quantity rather than quality. The fact that 40,000 poets are publicly at work in this country, lends some color to that theory. Perhaps our colleague, Father Talbot, with the aid of the Catholic Poetry Society, can stabilize the market by devising a legal restraint on the trade.

Can Catholics Vote Socialist?

GERARD B. DONNELLY, S.J.

THERE is no denying the fact that Catholics in increasing numbers are assailed this year by a particularly violent temptation to vote the party of the arm and torch. Catholics, as a class and for fairly obvious reasons, are interested chiefly in the welfare of the little man; they cannot help seeing in Norman Thomas' program a number of measures which their own moralists have been strenuously urging for many years.

Other Catholics have other reasons—less judicial, perhaps, but just as effective in their pull towards Socialism. The events of the campaign have bared the amusing fact of rebellion against the two major candidates. There is the threat of an angry vote in the G.O.P. and the threat of a protest vote in the Democracy. And each rebel group, seething with wrath against its own leader, yet still too partisan to vote for the opposite party, is finding an easy way out, as well as a practical method of recording its resentment, in the Thomas-Maurer ticket.

Those rebels who happen to be non-Catholics will probably not be held back from Socialism by any reasons based upon Christian ethics. It is to be noted, however, that some Catholics, long aware of their Church's traditional opposition to the movement, have recently succeeded in getting rid of their religious scruples. It should be added that they have done this in perfect good faith, too, and on seemingly justifiable grounds. In the first place, since late July there have been several convincing appeals, coming from Catholic sources and apparently approved by authoritative Catholic opinion, urging them to rally round the Socialist standard. Moreover, fresh in their memories is Cardinal Bourne's letter of July, 1931, allowing English Catholics to cast their ballots for the Labor party, despite its well-known Socialist aims. Finally, there is the Encyclical, in which the Pope carefully distinguished between "true" and "mitigated" Socialism.

Indeed, it is a fact that not a few Catholics, reading the Encyclical again in the midst of the campaign, have come to the conclusion that Rome has withdrawn its ban against all but the most violent form of Socialism. They know, of course, that no Catholic can accept the Marxian philosophy or the denial of the right of property. But here is the Pope himself pointing out that there is a less radical form of Socialism which not only condemns all recourse to physical violence, but also "mitigates and moderates to some extent class warfare and the abolition of private property, if it does not reject them entirely." Nor is this the only encouragement. On State ownership, undoubtedly the most important proposal of the Socialist platform, they find the Pope and the party in apparent agreement: "It is *rightly* contended," writes Pius XI, "that certain forms of property *must* be reserved to [that is, owned by] the State, since they

carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large."

"Why not go Socialist then?" is the question many Catholics are asking. With Rome's ancient taboo called off, with public ownership commended by the Pope, and with Norman Thomas battling for minimum-wage laws, workmen's compensation, the abolition of child labor, and other distinctly Catholic measures, why shouldn't they seize this chance to show their weariness and disgust for the empty rumblings of both the Pot and the Kettle?

One or two facts, however, will serve to dispel this allurements to revolt. Socialism cannot Christianize itself merely by soft pedaling, or even by dropping entirely, its dogmas on class warfare and property rights. Rome's ban against Socialism is not withdrawn. A careful reading of the Encyclical will, in fact, show two things: first, that the Pope does not commend State ownership of *all* industry but only of *some* industries—which is a vastly different thing; and secondly, that he does not approve the "mitigated" Socialism which he describes. On the contrary, he condemns any form of Socialism, mitigated or not, as long as it remains "true" Socialism. And he points out with emphasis that Socialism, no matter how moderated its demands, is "true" Socialism as long as it continues to propose a false concept of society. Here are his words on the matter:

Whether Socialism be considered as a doctrine or as a historical fact or as a movement, if it really remain Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded in the points [class war and property rights] we have just mentioned, the reason being that it conceives human society in a way utterly alien to Christian truth . . . [it is] founded upon a doctrine of human society peculiarly its own, which is opposed to true Christianity.

What does the Pope mean? What is the false concept of society held by Socialism? How can a mitigated Socialism still remain "true" Socialism, and so conflict with Christianity? What is its peculiar doctrine of human society; with what Catholic teachings does it conflict?

In Catholic teaching, the State, precisely as a State, has obligations to God. The State must recognize that the praise and service of the Creator is the chief purpose of every creature, itself included; it follows that at the very least the State must not reject the claim of God—either positively, by adopting laws forbidding religious worship, or negatively, by organizing itself for a wholly material purpose. Now the essence of true Socialism is its proposal to make economic well-being the primary object of the State. This in the Catholic view is a false object, a negative rejection of God's rights, and hence obviously immoral.

Catholic ethics, moreover, holds that the State must

provide opportunity to the citizen to exercise his natural rights, since they are the moral means by which he fulfills his chief end of glorifying God. But if the production of wealth becomes the avowed object of the State, and this is the proposal of Socialism, it will inevitably happen that the individual's attempt to exercise his rights—those, for example, of Divine worship and religious education—will interfere at times with the purpose of the State. This brings him squarely into conflict with civil authority, which then must logically suppress such rights. In the Catholic view any concept of Government or any organization of Society is immoral if it assumes the power of nullifying natural liberties on the score that they hamper the object of the State—all the more so when that object itself is wrong.

Finally, the Pope and all other Catholic philosophers see in Socialism a scheme which holds out tragic possibilities of the utter enslavement of the working man. As things stand today in all but the Soviet and Fascist countries, the worker has one lone bulwark against the tyranny of Capitalism. That bulwark, standing midway between laborer and capitalist, is the State—with its courts acting as neutral umpires in disputes between them, and its laws protecting the laborer against the invasion of his rights and his dignity as a human being.

But Socialism proposes to establish a regime in which business and government will be identified. This means nothing less than wresting legislation and the courts from their neutral position to ally them with industry, an alliance that will deprive the worker of his last and only barrier against exploitation. It is an appalling picture—this concept of society in the guise of one big company union, whose members have no effective recourse to the State for remedy or redress in oppression. Here is a scheme for organizing society which contradicts all Catholic teaching on the proper functions of the State, and which Catholics, therefore, will reject as immoral.

All this will perhaps explain not only the grounds upon which the Pope has reprobated "true" Socialism, but also why he ends his discussion with the summary statement, "No one can be at the same time a sincere Catholic and a true Socialist." And here it is most important to note that his warning has a practical corollary: Since formal cooperation with evil is wrong, any aid or approbation given to Socialism is also immoral. And since voting for a party certainly means giving it formal approval and direct aid, no Catholic may even vote for true Socialism.

This brings us, then, to the problem offered to American Catholics in the present campaign. Does the 1932 Socialist platform fall under the ban of the Encyclical? Or, on the contrary, may American Catholics hold that Norman Thomas is not preaching the brand of Socialism denounced by the Pope?

Here are two pronouncements from the 1932 platform which may help to an answer:

The Socialist party proposes to transfer the principal industries of the country from private ownership and autocratic,

cruelly inefficient management to social ownership and democratic control. Only by these means will it be possible to organize our industrial life on a basis of planned and steady operation without periodic breakdowns and disastrous crises.

That is a paragraph from the preamble; here is the plank, Social Ownership, calling for

Public ownership and democratic control of mines, forests, oil and power resources; public utilities dealing with light and power, transportation, and communication; and of all other basic industries.

Now it is true that these passages call for socialization of only the principal and basic industries of the country. But they give a clear and unmistakable hint of Socialism's social philosophy—a philosophy which no one acquainted with the system can doubt. Socialism in this country aims at nothing less than the nationalization of *all* industry, the *complete* control of production. What the party really intends is an identification of industry and government; it hopes to establish a regime in which the State will be organized on an industrial basis. And this, it will be remembered, is precisely the thing condemned by the Pope as "true" Socialism, for it is a scheme "based upon a concept of society utterly alien to Christian truth."

This alone, then, is the fact which forbids Catholics from voting for Norman Thomas. But added strength is given the prohibition by two other factors, both of them planks in the platform. Among its planks on international relations, the party proposes recognition of the Soviet Union. Now the Soviets, as all the world knows, are publicly and explicitly hostile to God. To vote for their recognition, or what is tantamount, to vote for a party which advocates their recognition, is once more formal cooperation with evil and obviously something no Catholic can do. Secondly, the party would deprive the Supreme Court of its power to pass upon Congressional legislation. For Catholics to vote in favor of this amendment would not, of course, be an immoral act, but it would certainly be most unwise, since the Court's present power is their only protection against unethical, or even anti-Catholic, Congressional laws. And all this is apart from the definite and bitter attacks made by Norman Thomas against the Church on birth control and against revealed religion as the "opium of the people."

One last question needs to be answered here. What of the Catholic who would go Socialist only in protest, proposing, that is, to cast his ballot not to indorse the Socialist platform, but merely to record his resentment against both the G.O.P. and the Democracy? The answer to this question, now torturing the minds and consciences of so many Catholics, rests upon the old principle that the end does not justify the means. A vote for an immoral political system cannot be called an indifferent act in the moralists' phrase; it is patently an evil act, since no matter what the intention in the voter's mind, his ballot offers formal approval to the Socialist program. To protest against the empty professions of the big parties may be a praiseworthy purpose, but it is not permissible to use a bad means to achieve that purpose.

There Is a Persecution in Mexico

WILFRID PARSONS, S.J.

THE Pope has once again called the attention of the civilized world to the attempt of a military clique in Mexico to wring the faith out of the hearts of a profoundly Catholic people. Mexico had been apparently forgotten in the midst of the stirring events that fixed the attention of all men on their own miseries since 1929 and on the tottering Governments in the New World and the Old. Most people had imagined that that other sad old story had had its finale in 1929 after the unofficial intervention of our Government in the person of Dwight W. Morrow. The Mexican Government gave its word of honor that it would interfere no more in the domestic affairs of the Church and would not hinder the free exercise of religion, if the Church on its part refrained from political activity.

The Mexican Government broke its word. The Church on its part took the most heroic measures, at the risk of alienating its most fervent and zealous laymen and laywomen, to keep its members from engaging in political and armed reprisals. The Catholic Church in Mexico kept its word.

And now the Pope finds it necessary to take the almost unprecedented step of addressing an Encyclical to the Archbishops and Bishops of Mexico on the subject of a bitter persecution to which they have been subjected because they kept their word and protected from rebellion the very Government which persecutes them. In this document, which is called from its first Latin words "*Acerba Animi*," the Pope

1. Outlines for the world at large the history and nature of this persecution;

2. Settles for Mexican Catholics a semi-doctrinal dispute which had arisen between the Church authorities and those who chafed under their apparent mildness; and

3. Strictly enjoins a policy of physical non-resistance to evil and of union with the Church in legitimate protest against unconstitutional "laws."

The reply of the Mexican Government, on the strength of insufficient information on points 2 and 3, was to deport the Mexican-born Apostolic Delegate, Archbishop Ruiz y Flores, as a "pernicious foreigner," a civil subject of the Pope. It is forbidden by the Constitution to exile Mexican citizens, and of course the post of Apostolic Delegate does not render its incumbent a citizen of Vatican City.

It is not necessary to go back beyond 1926 to seek the causes of the present trouble. In that year a list of legislative decrees was imposed by President Calles which were interpreted by the Bishops as being, and were in fact, a grave attempt to separate the Mexican Church from the center of unity in Rome. To submit to these decrees was for the Bishops to acquiesce in a practical schism and rather than do this, as they would by continuing to hold church services, those services were sus-

pended. This suspension the Pope now calls "an effective protest against the arbitrary interference of the Government." But its very length had its dangers. "As these [the Faithful] were bereft of spiritual helps necessary for Christian life and not infrequently were obliged to omit their religious duties, they ran the risk of first remaining apart from and then being entirely separated from their priesthood, and in consequence from the very sources of supernatural life," the Sacraments.

The struggle ended as everyone knows. A compromise was effected by which the Government disavowed any intention to control by its laws the inner life of the Church, and the Church did not insist on the return of its property that had been stolen. Thus Mr. Morrow's policy of "peace without victory" had won out. As he expressed it personally to me, the State was deprived of any pretext for further persecution, and the Church made it clear that it had no pretensions in the political field.

But everything depended on the Government's keeping its word.

Without any further pretext for persecution, persecution continued. "Bishops, priests, and faithful Catholics continued to be penalized and imprisoned, contrary to the spirit in which the *modus vivendi* had been established." Property was still confiscated. "Notwithstanding explicit promises, priests and laymen who had steadfastly defended the Faith were abandoned to the cruel vengeance of their adversaries." Immediately after the agreement, "increased violence was noticed in the campaign of the press against clergy, Church, and God Himself." Religious primary education was forbidden, and impure and blasphemous teachings were perpetrated in the public schools.

But these were only the "trimmings." A systematic campaign was undertaken to eliminate religion gradually by restricting the priests who could administer to the Faithful in each State to a number that was obviously adequate for only a small number of people. This was defended on the hypocritical pretext that the Federal Government was keeping its word but that the States, of course, were free by the Constitution to do what they pleased; the Church had stipulated nothing about them. To anyone who knows how "free" the States are in Mexico this was a tragic joke. But all hypocrisy was thrown aside when the same restrictions were imposed in the Federal District.

Thus now, according to the N.C.W.C. News Service, thirteen States and the Federal District, including Mexico City and Lower California, with a population of 8,093,667 and an area of 408,067 square miles, are allowed just 314 priests. In Tabasco, with 224,168 persons and 100,000 square miles, "a single Catholic priest leads a hunted life attempting to perform his apostolic duties."

In the State of Vera Cruz, thirteen priests are allowed for 1,300,000 people, one for every 100,000. Thus it goes. If one priest anywhere can satisfy the religious needs of 5,000 people, he is performing miracles of heroism and self-denial. Thus by the new laws, from eighty-seven to ninety-five per cent of the people are deprived of all religious ministrations whatever by the mere physical impossibility of one priest getting around to them.

But "the clearest manifestation of the will to destroy the Catholic Church," continues the Pope, is the prohibition in some States of any Bishops; their ordinary acts of jurisdiction are outlawed. Only those who are well acquainted with the inner workings of the Church could have devised such measures, just as only true believers in God can really blaspheme.

In view of all this, is it any wonder that many Mexicans had come to believe that it was wrong to cooperate with such a State, even to the extent of asking it for permission for the few priests who are allowed for a small number of the Faithful? This question has been agitated for some time among Mexicans, and brought about an acute difference of opinion.

The Pope replies by remarking that he has heard "all" sides to this question, even that of "those who appeared to counsel a return to a severer line of conduct, with the total suspension of public worship throughout the Republic, as in 1926." He refuses to impose one absolute rule for all the States, for conditions are different in different States, and he praises those Bishops who have "wisely interpreted" his previous instructions. But he does settle once for all the burning question of "cooperation" by deciding that asking the permissions is "material," not "formal," cooperation, by which the evil of clergy restriction is permitted, not willed, on the proviso only that while asking for the licenses, the Church continue its protests by legitimate means in order to show the ignorant Faithful that it does not acquiesce in them.

Thus the Pope makes it clear that, whatever happens, nobody will ever be able to implicate the Church in political movements. He advocates, of course, unity of Catholics in their organization, Catholic Action, which is a very different thing from civic or political action. And he ends with words of touching admiration for the courage of his children, particularly the priests, who are fighting a lonely battle with very little encouragement from any except from him.

The official answers to this Encyclical made by Mexican officials, even before the full text was known to them, betrayed the knowledge of their own weakness in the dispute. Luis Leon, the leader of the Calles party in the Chamber, characterizes it as "basically vulgar," words which to anybody who knows that gentleman are comical. He also finds that it is "far from the humility which Christ preached." General Rodriguez, who is the current Calles favorite and Provisional President, also found the Encyclical "vulgar," and in the face of the

decisions of the Encyclical which go against those who would make war on him, his warlike threats to suppress the Church are decidedly ungrateful. Whatever he may do, he and his friends have the consciousness that this time they will have a united world opinion against them. The last time they had at least the pretended excuse that they were bent on destroying only the political influence of the Church, not its spiritual activities. This excuse was what won over the Protestant and liberal forces of this country to their side. They have no longer that excuse. The political phantom vanished in 1926-1929; religion itself is their game now, as it always was.

In this regard, one expression of General Rodriguez is significant. He taunts the Pope with being "unable to resign himself to the loss of his dominion over souls . . ." He also speaks of the property that was stolen from the Church; but that was a mistake. Somebody might ask him to render an accounting of it.

Luis Leon says that the Pope is trying to cover up the "complicity" of the Church in the murder of Obregon. Mother Concepcion is suffering life imprisonment for her alleged part in that murder, and Leon Toral was executed. Now a priest named Jimenez has also been arrested for it. This priest was a bitter enemy of Archbishops Diaz and Ruiz and had been suspended by his own Archbishop of Oaxaca. When he was arrested, he carried pamphlets attacking the Bishops, and had on his person in his own writing the following note: "We Catholics demand that their Excellencies Leopoldo Ruiz y Flores and Pascual Diaz be removed from this country." He denies all guilty foreknowledge of the murder.

As a matter of fact, the afternoon he was slain, Obregon had an appointment for later in the day with Ambassador Morrow, who had summoned him from Sonora to discuss the solution of the religious question in view of his soon succeeding Calles in the Presidency. Aaron Saenz, his friend and campaign manager, will bear me out in this, for he made the appointment. Obregon was publicly known at the time to be favorable to a settlement. His death was a blow to the Church. Hence, if the Mexican Government really wants to find out who killed him, let it look for the man or men who knew why Obregon was in Mexico City and who also were opposed to a religious settlement.

Now this Encyclical has very little of practical interest for the Catholics of the United States. There is apparently very little they can do about it, except to join with the Holy Father in his prayers for unhappy Mexico. But for the Protestants and liberals who joined hands in an alliance in 1926-27 to take action that succeeded effectually in preserving the revolutionary regime in Mexico, it is a different story. They won that victory, and those of us who saw the real trend of things lost out. But in that victory did not the victors by that very fact acquire a certain responsibility? They were won over to the side of Calles on his representations that he was fighting for liberalism, for the separation of Church and State, for the destruction of Church domination. They were

assured that there was no least intention of disturbing that other good liberal doctrine, liberty of worship and of conscience and in good faith defended him against attack by Catholics.

This last pretext is now destroyed forever. Grant that the political domination of the Church was ended. (As a matter of fact, if the Church had had such domination, it would never have allowed itself to be broken on the wheel as it was.) That victory, we will say, was won. Are the religious Protestants and the liberty-loving people of this country going to tolerate what is going on now? Now that things have swung the other way, much farther, we will admit, than they ever contemplated, are they going to remain silent? They cannot, if they accept the responsibility for their victory in 1927.

One last word, and that is for our Government. By the negotiations that led up to Obregon's recognition in 1923, and by the help given him by us in the De la Huerta revolution, the Mexican Government's sovereignty was permanently impaired by the United States, as was shown by a writer in the *Atlantic Monthly* for July, 1927. The Pope tells us the bit of history that he has appealed for Mexico through his representatives to the Governments of the world. These could have told him, and probably did, that it was useless, unless the American Government said the word. Everybody knows that it is the American Ambassador's office in Mexico City which is the portal to action in Mexico. This is even truer since than before Dwight Morrow's time. In the name of humanity, will our Government say the word?

Christian China to Pagan America

VERY REV. MSGR. FRANK A. THILL

Secretary, Catholic Students' Mission Crusade

EARLIER in the century, one of the catchwords used by newspaper writers to add climax to their columns and supply sensation to all news from east of Suez was "Yellow Peril." Like the word *depression*, it meant many things, but generally it signified the possibility of the Oriental races coming over to the West and making us all subject nations. The catchword has disappeared; and the East and West alike smile at the thought of Oriental ambitions to rule the West.

The perils now face eastward. There is the red peril threatening China, Japan, and all eastern Asia from Russia. And there is a white peril threatening China from the peaceful and well-meaning nations of Europe and America. This peril is the new paganism, which has been created by the inventors of modern philosophies in our secular universities.

While we have been sending missionaries abroad to build schools and teach Christianity to the boys and girls in China, that great nation has been sending hundreds of its young folk to the United States and Europe to learn our arts and sciences and—as may happen—our philosophies of life.

Now there is plenty of paganism in the philosophies of life which have been taught and accepted by large numbers of the so-called cultured in the Western world. And it is the same paganism that flourishes in the Orient, in this essential respect, and it is opposed to Jesus Christ and to those standards of morality which we call the Christian ideal. This paganism wields a strong influence over the theater, the movies, current literature, and, to a degree, the thought of our men of science; and, outside of Catholic circles, it is not evident that much of an effort is being made to dispute the right of paganism to wield this influence.

In fact, it is quite possible for a student, born and bred in the paganism of the Far East, to visit our shores, sojourn at one of our secular universities, and return to his homeland without learning that his paganism is not the

universally accepted religion of the West. It is also possible for Christian students from the Orient to have their faith weakened and even destroyed by the godless teachings of professors at some of our universities.

It seems to be true that, while we Catholics of Europe and America have been industriously supplying schools and teachers for the young people in the Orient, we have been guilty of forgetting those who had entered the halls of learning in our own homelands.

The first step to correct this lamentable oversight was taken in France, immediately after the World War, by Father Vincent Lebbe, a Belgian missionary to China. In France and, later, in Belgium, Father Lebbe formed societies among the young Catholic Chinese at the universities. His work was a tremendous success. Not only was the faith of the Catholic students preserved and strengthened, but 200 converts were won to the Church through the personal labors of this zealous missionary, between the year 1920 and the year 1927, when he returned to China. This work still goes on, and during the last school year the Belgian societies reported that the number of Chinese students receiving baptism had reached the consoling figure of 400.

The need for similar organized work is now believed to exist in the United States. There are said to be 3,000 Chinese students in attendance at universities in this country. A very few out of that number are enrolled in Catholic institutions of learning. The rest are being allowed to grope their own way through the foggy pagan doctrines that issue from too many professorial oracles in our secular universities.

These youths will return to China, not as apostles of the Christian teachings, but as pagans with a redoubled opposition to Christianity. Many of them will actually go back to China with the belief that Christianity is but little known in the United States, as many have already done.

Now the Christian missionaries have dedicated their

lives to the task of bringing Christ to China. They are convinced that China needs Christianity, not only for the supreme reason that it is the true way leading individual souls to eternal salvation, but also because Christianity alone affords a background for lasting culture and real progress in human society. The missionaries must be opposed to the paganism of ancient times, and they cannot countenance the paganism which is being invented in our own day.

The Catholic Bishops of China have appealed to the educational leaders of the United States to protect the Chinese students now in our universities from the contagion of the new pagan doctrines. They beg, at least, that Catholic students and educators will have regard for the Catholic young men and women among the 3,000 Chinese who are enrolled in our institutions of learning.

The appeal came in a letter from the Bishops of the Province of Hupeh, assembled for conference in Hankow during the month of May. It was addressed to our educators and students, through the National Headquarters of the Catholic Students' Mission Crusade, and it urgently petitions us to "move heaven and earth" in the endeavor to reach the Catholics among the Chinese students now in our country. The letter was signed by Bishop Eugene Massi, O.F.M., Vicar Apostolic of Hankow, over the endorsements of Bishops Edward Galvin (Hanyang), Noel Gubels, O.F.M. (Ichang), Joseph Espelage, O.F.M. (Wuchang), and Alphonsa Ferroni, O.F.M. (Laohokow); Msgr. Joseph Chang, Prefect Apostolic of Puki, and the Very Rev. Raphael Cazzanelli, O.F.M., Superior of the Mission of Hwangchow.

The Bishops of China—at least those of Hupeh Province—have also asked to be informed when Chinese students receive Baptism while abroad, so that, upon returning to China, their respective Bishops may keep in touch with them. It may be possible to find positions for these students where they may exercise their Catholic influence to wide advantage; some may be employed in Catholic schools.

Father Lebbe's plan, in Europe, was to establish clubs for the Chinese students at the universities where they attended in largest numbers, but this may not be feasible in the United States just now.

In Catholic colleges, the American students should need no special incentive to look after the social and spiritual welfare of their Chinese fellow-students. Unfortunately, however, as remarked before, the Catholic colleges have only a small percentage of the Chinese students in the United States.

On behalf of those at the secular institutions of learning, the appeal must be addressed to the Newman Clubs and other associations of Catholic students in these colleges and universities. Catholic students who are now, or were once, members of the Mission Crusade ought especially to respond to this appeal.

The spirit of real Christian charity must guide the Catholic American students who enter into this apostolate. They must be inspired with the intention of affording encouragement and good Catholic example. It is not the

mind of the Catholic leaders in China to promote romantic associations between Chinese boys and American girls or Chinese girls and American boys. Granted the Christian mind in both, there is nothing wrong in such associations, but the American boy and girl must remember that the Chinese are here to equip themselves for leadership among their own people. They are here to prepare themselves for a life to be lived as *Chinese* and not as *Americans* sojourning on Chinese soil. Otherwise the value of their Western training will be greatly minimized, if not completely destroyed.

The world is constantly growing smaller, and the field of missionary endeavor is constantly changing its boundaries. It is untrue that never the East shall meet the West; the two met long ago. Catholic students in the colleges of the United States may find themselves in an active apostolate for the conversion of the Orient by making friends of those whom the Orient has sent to us. The national officers of the Catholic Students' Mission Crusade present the appeal of the Chinese Hierarchy as an invitation to action on the part of the college leaders in this important phase of the apostolate of the Far East. Catholic students can prevent the growth of the peril.

EVERYDAY SAINTS

One bade me sing of simpler things
Than spirit flights
And angel wings—
Of those who tread life's common ways,
Who hear unheeded blame and praise.
"Sing not of saints
Who long are dead,
But sing of humble folk instead."

Ah, yes, right glad am I to sing
Of those who still are winnowing
The chaff from wheat,
And all the while

They laugh and smile
And hurry by—I hear their feet.

They do not know—
How could they tell
That they are saints?
But this is done, and that—
And then—the vesper bell.

O all ye saints of everyday!
Pray for us as ye pass your way
To measure ribbon,
To crochet lace,
Up and down the floors to pace;
In the market,
In the home
Children to mind, to wash and comb.

Saints-in-the-making!
There's a fire
Leaps and burns,
(But not for hire),
There's a halo quite unseen
(Save for eyes that are very keen)
About the saint of everyday
Going along life's common way.

MOTHER FRANCIS D'ASSISI, O.S.U.

The First National Conference of Catholic Evidence Guilds

FRANCIS P. LeBUFFE, S.J.

SATURDAY and Sunday, October 1 and 2, may well go down in history as red-letter days for Catholic Evidence work in these United States. They marked the First National Conference of Catholic Evidence Guilds.

This Conference had been called at the invitation of the Catholic Evidence Guild of New York City. For months the names and addresses of various evidence guilds, study groups, etc., had been laboriously secured. Much help in obtaining this information was rendered by the Sodalists in various parts of the country to whom notice was given at their conventions in Chicago in June, and by the Central Office of the *Queen's Work*.

The result was that the conference quite surpassed the most sanguine expectations when the registration on Saturday showed some eighty individuals present, representing seventeen different organizations.

But the real thrill came in the "swapping of experiences." It had been determined in advance that the discussions should be informal: no set speeches, no predetermined agenda, but a self-determining, self-directing group meeting which would shift gears, speed up or slow down according as the situation developed.

Moreover it was a meeting of laymen, by laymen, and for laymen. Some four or five priests were present but they were largely watchful listeners.

There were only two talks that had been prepared in any way: the short greeting by Balthasar J. Funke, President of the Catholic Evidence Guild of New York City, and temporary (later permanent) chairman of the Conference; and a relation of the origin, method of training, and actual work of the New York Guild by James V. Hayes, founder and first President of the Guild. Even these speeches were chatty and informal, and were deliberately formulated to set the rhythm of the Conference.

Thereafter, for the greater part of Saturday and Sunday, this "swapping of experiences," this telling of the "how-we-do-it" continued. Miss Dorothy J. Willmann, Executive Secretary for Parish Sodalities, *Queen's Work*, gave of her wide experience in the work of group formations, insisting on the twofold need of personal holiness and intensive study. Thereafter Justin McAgbon, President of the Newark Federation of the Holy Name Society, unfolded the story of the splendid work done through their speakers' bureau. In 1930 alone, addresses were given to some three hundred groups once a month for five months, the total number of persons addressed being twelve or fifteen thousand.

Karl Rogers then told how "a few little men in one humble parish" got together to combat local bigotry and ignorance, giving birth thereby to the Catholic Information Society of Narbeth, Pa. "If a thing is Catholic, ask

a Catholic about it." Unable to go into homes, and buttonhole the bigots, they developed the "ad"-size four-page leaflet, which is now famous. "We Catholics are to blame. So let's tell our neighbors."

John G. Bowen, of the Catholic Evidence Guild of Washington, D. C., made a distinct contribution in the story of his own group and the work they have been doing and intend to do: talks in hospitals, penitentiaries, over the radio, out-door "pitches" on the grounds of the Catholic University; and in the near future, outdoor Hyde-Park "pitches" in the parks of Washington. He impressed all by the insistence which the Washington group lays on the spiritual side of the work: personal holiness, prayers at the meetings, and a monthly recollection. Bernard J. O'Connell recounted the work of Fordham alumni and seniors through the Knights of the Quill, whose chief avenue of expression is not the spoken but the written word. The story of what these young men have done deserves a write-up by itself. Mr. E. Heffron, in charge of the Catholic Evidence Bureau of the N. C. C. M., rapidly reviewed the work done by the national groups of N. C. C. M. and N. C. C. W., and particularly by the Bureau, and generously offered full cooperation. And so the informal talks went on from group to group, too many to be listed here in detail.

Sunday opened with Mass and Holy Communion at St. Francis Xavier's College. At breakfast, Fathers C. P. Hart and Francis P. LeBuffe, S.J., moderators of the Washington and New York groups respectively, made short addresses, and the final meeting Sunday afternoon was followed by a dinner. Throughout the meetings repeated reference was made to the Catholic Evidence Guild of England to whom each and all acknowledged real indebtedness for inspiration and help because of the work done there and because of the various guild publications.

It was not a "yes-man" conference. There was the healthy clash of divergent opinions, each put forth straightforwardly and unmistakably. All were there to learn, to "swap experiences." What suits one locality may be fatal in another. One method of training which is well suited for one group because of the intellectual background might quite ruin another group. Some have non-Catholics definitely in mind and local circumstances facilitate the contact; others find their work restricted, at least for the present, largely to Catholics. Some concentrate entirely on vocal propaganda; others limit themselves to Catholic Evidence work through the written page. Some are actually "out-and-doing"; others are still in the study-group stage. And so the different stories were told; and yet to watch the pencils jotting down notes, it was clear that each was culling new ideas from the other, no matter how different the group.

And hence it was judged wisest to make membership in the national organization quite inclusive so that encouragement would be given to a maximum number. Then as the Conference grows—as, please God, it will—different sections within it may be developed: guilds with

non-Catholics in view; guilds with only Catholics in view; study groups that hope to grow, or may be encouraged to grow, into actual evidence guilds as we know them now.

This "swapping of opinions" is precisely the purpose of this latest-born "National Conference of Catholic Evidence Guilds," a purpose clearly defined in Article 2 of the adopted Constitution:

The objects for which this organization is formed are: To arrange conferences of Catholic Evidence Guilds or other organizations with similar objects for the purpose of interchanging ideas and discussing methods of operation in the work of advancing the Catholic lay apostolate through the expositions and defense of the doctrines of the Church.

It is a loose organization attempting no least overlordship, imposing viewpoints and methods on none, but merely a clearing house, in session once a year, whereat all pool their intellectual and experiential resources to further God's cause.

The first slate of national officers elected is: President, James V. Hayes, New York Catholic Evidence Guild; Vice President, Dorothy Willmann, *Queen's Work*, St. Louis, Mo.; Treasurer, John G. Bowen, Washington Catholic Evidence Guild; Secretary, Thomas J. Diviney, New York Catholic Evidence Guild; Directors: David Goldstein, Catholic Truth Guild of Boston; Anne Martin, Baltimore Catholic Evidence League; Justin McAgdon, Newark Diocesan Federation of Holy Name Societies; Karl Rogers, of the Catholic Information Society, Narberth, Pa.

Enthusiasm—sustained, hard-headed enthusiasm—was the atmosphere breathed by all, and everyone left with a fuller realization of what is being done, what yet remains to be done—and that is literally unlimited, and finally the difficulties that are encountered either generally or locally. Holiness of life and study, and then—and only then—vocal or written defense of the Church, that was the conviction born anew in the minds and hearts of all. For all who attended the Conference, the next twelve months cannot roll round too rapidly, that each may once more swap experiences with other campaigners for Christ.

UPON A HILL

Ah, how I love the beauty God has made!
From stars that pierce the calm, obsidian night
To gray of dawn; rivers and pools of jade;
The torrid flame of noontide's burnished light;
Dusk, with its subtle, argent ecstasy. . . .
And marvel loveliness must be so brief
Or wear a shrouding mist to hide from me
This beauty, that my eyes may know relief.

I stand upon a hill, sunlit, wind-blown,
And gaze until infinity draws near;
So deep, so tender-blue the sky has grown
That mystery dissolves, and all my fear
Falls from my heart. . . . Though sorrow may be keen
And crowd me close, now I no longer fret
But like the gold-crowned hills, peaceful, serene,
Softly I go, wearing faith's coronet.

EDITH TATUM.

Back of Business

HERE is a phrase which appears time and again in the papers, in official documents, and in speeches: "There is no better or more convincing proof of the fundamental soundness of the country than its vast resources and a production system which could easily satisfy any demand." Recently, a director of one of the leading publishing houses in this country expressed to me the same idea: "There can be no doubt but that the United States stands on a very sound foundation. Look at the tremendous demand for goods all around; and look, again, at the enormous apparatus we have built for the satisfaction of such demand."

This director might have developed his idea logically. He would then have come to this conclusion: if all the goods are there, and if people are in bitter need for them, why, for common sense sake, don't they go and get them? He would have hit upon two questions: (1) Why does industry ignore the demand of the millions? The obvious answer is: because industry is not interested in demand as such. (2) Why do not people take the goods they need? The answer is easy: because they are not allowed to. Who forbids it? The producer.

We must, therefore, go to the man who makes the goods we want to buy, in order to find out about his terms. In fact, there is only one condition under which he will sell, and that condition is profit. Only if we can pay him a price which will assure him a profit, will he be interested in selling. But at no time and under no circumstances will the manufacturer or the farmer be moved to give us their products, simply because we are in need of them. It is a very simple scheme, but it carries far-reaching consequences and contains important principles.

Perhaps the outstanding principle is the *monopoly of production*. According to our existing economic order, the State, the law, and the authority of the Government lend a protective hand, not to the man on the street, not to the want of the millions, not to the living rights of the people, but to the profit right of the producers. It may be a black spot on our ethical conduct; it is, nevertheless, a definitely established principle.

It is, therefore, absurd to compare the two, production and demand, as if they were on the same level. It is a fallacy to maintain that, fundamentally, the country is on a sound footing because there is so much demand, and so much production to meet this demand. Such argument were right if the existing demand for all sorts of goods were properly backed up by the buying power of the people to pay profitable prices. Unfortunately, it is not. It is safe to say that not less than one-third of the total population is without steady income, or without any income at all. The country *will* be sound again if and when we break the monopoly of production.

GERHARD HIRSCHFELD.

Education

College Scene

DANIEL M. O'CONNELL, S.J.

THE time is the third week of September, the opening of the scholastic year. The place may be any university city or town. The stage may be made more realistic by touches of a local campus. The Dramatis Personae appear and disappear in rapid succession. They are always in companies of two or more. Where a longer production is desired, the dialogue may be repeated for added groups. Out of deference to the venerable term, Alma Mater, precedence should be given to Freshmen. If members of the higher classes are introduced, literary allusions may be added to the dialogue, if judged advisable. The thought, though, remains the same. It will be found italicized.

FIRST FRESHMAN. Hello, buddy. My name is Smith. I was captain of the Odelot team. Football, of course. What's yours?

SECOND FRESHMAN. Jones is my name. Sure, you people had a great team. I was captain of Norka High. You remember we came nearly playing that post-season game for the inter-coast championship.

THIRD FRESHMAN. Yes, it had to be blocked by that scholastic committee—squirrel committee, I call it. Say, did you hear there are 150 high-school captains in the freshman class this year? Football, I mean. That's fifty more than last year. *This University is sure growing.*

(To relieve monotony, group of Seniors may walk across stage. They talk in low tones.)

FOURTH FRESHMAN. That's great. I heard the attendance is a thousand more than last year. *This place is sure growing. (They fade out.)*

(Enter a group of the Faculty, four or five. They exchange the ordinary pedagogical civilities in regard to the weather, the vacation, textbooks, new buildings, etc.)

FIRST PROFESSOR. I hear the attendance is gone up this year.

SECOND PROFESSOR. Yes, I believe there are a thousand more students.

THIRD PROFESSOR. It surely does pay to advertise, even in a depression.

FOURTH PROFESSOR. That's the great argument for football and for the new stadium. Wouldn't it be as easy to raise a million-dollar endowment for professors' salaries? *(Exeunt in silence.)*

(Enter the President of the University and the Chairman of the Admissions' Committee.)

CHAIRMAN. Good afternoon, Mr. President.

PRESIDENT. Mr. Smith, is it true that our attendance has gone up by a thousand?

CHAIRMAN. Yes, Mr. President, and it is still going up.

PRESIDENT. That's most encouraging. Please let me have the exact figures tomorrow morning. This is the

way we must sell the University to the public. Americans are impressed by size. I see in the morning papers that old Pears-Soebuck college has changed its name to Mail Pilot University. Well, it has over a thousand students, since it put in that Epistolary Course. By the way, Mr. Smith, 'phone me at ten tomorrow morning. The press will be calling then for the exact enrollment. Don't forget to send the exact numbers to the "World Almanac." *(Exeunt.)*

(The curtain may go down, but rises at once. Three or four professors are in a group talking. There is no change of scenery, unless local custom demands it. In the latter case, place the professors on the steps of the administration building.)

FIRST PROFESSOR. Here's the Century magazine before it changed into a quarterly and then died. Promised it will not be academic but predominately human. There's an interesting article in it, "What Makes Teachers Cranky, by One of Them." An honest title, surely. Listen to his biography. *(Reads.)* "Is forty-six years old, an A.B. and LL.B. from a large State University." *(Glances up.)* A man could write a Ph.D. thesis on the meaning of that word *large*, in American education. *(Reads.)* "He has done graduate work in institutions of unquestioned standing." *(Glances up.)* There would be a point for the thesis—when do "large" and "unquestioned standing" cease to be parallel lines? *(Reads.)* "But has not achieved his M.A. Has been a successful teacher; has appeared in a number of first-class magazines. Is qualified to have an opinion on the subject about which he writes." *(Glances up.)* There's another point for the thesis. Century admitted this un-degreed to its columns, but this same un-degreed may not teach in colleges of unquestioned standing. Pardon me, confreres, it may be the accumulated heat of an additional thousand collegiate bodies on our campus, but when do Ph.D. and "successful teacher" become parallel lines? *(The other three or four professors mop their foreheads and nonchalantly whisper: "Ad rem.")*

FIRST PROFESSOR. Thanks, confreres. I shall read just a few sentences I have pencil-marked. *(Reads.)* "In their zeal for numbers, in their craze for larger enrollments . . . these (luncheon-club speakers) have overlooked the fact that, though compulsory school laws will fill the schools with children, gilded domes no matter how resplendent, marble halls however spacious, and Venetian windows, be they ever so effulgent, will not make them think."

SECOND PROFESSOR. A well-rounded sentence.

OTHER PROFESSORS. *Ad rem.*

FIRST PROFESSOR. *(Reads.)* "We must choose between show and study. What are we to mean by the three R's in the future? Readin', Ritin' and Rithmetic, or Rah! Rah! Rah!"

SECOND PROFESSOR. Attractive alliteration: show and study, the three R's.

OTHER PROFESSORS. *Ad rem.*

FIRST PROFESSOR. *(Reads.)* "The mothers of the

failures do not attend parent-teachers meetings and some of them (students) fail largely because of home co-operation."

SECOND PROFESSOR. There's another point for that Ph.D. thesis. Circularize all registrars with the question, "How many parents reply to notices of student delinquencies?"

THIRD PROFESSOR. One point at a time, as Euclid might say. I've been trying to catch up on my summer magazines. By a coincidence I was reading on the street car this morning an article by ex-President Little of Michigan University in the *New Republic*. It's called "Mass Production." It's quite stimulating. As our friends in the education department would say, it gives one a reaction. If you don't mind, confreres, I'll read a paragraph or two. (*Second Professor looks nervous, pulls out the old-fashioned watch from his pocket, but does not say anything.*)

THIRD PROFESSOR. (*Reads.*) "Growth in our colleges is a strange thing. It has had an enormous hypnotic influence. I have met more than one college executive who subconsciously measures the academic value of the educational unit which he administers by the increase or decrease of enrollment. As an example, in a meeting of university presidents some five years ago, the head of one of our largest mid-Western universities was called upon for his views on what might be the most important work to be undertaken by that group. To my amazement, his contribution was a plea for more rigid rules concerning the nature of, and scrutiny of, methods for computing enrollment figures. He pointed out that some of his 'sister' or 'cousin' institutions had been guilty of 'paper expansion,' thus giving them a student body which, before the public, shone resplendent as might the full moon in a cloudless sky. The learned gentleman in question made a plea for 'no fudging' in computing enrollments, an appeal which compared favorably in eloquence and righteous purity with any standard newspaper interview given by a director of athletics on the subject of eligibility and alumni interference in amateur sports."

SECOND PROFESSOR. (*N.B. Directions are not given here in regard to choice of actors or costumes. Local customs may decide. As the Second Professor now assumes the role of a spokesman, he should wear spectacles, at least reading glasses.*) I shall ask our Prexy (*Local term, rather familiar; President or Chancellor may be substituted.*) to offer the matter for discussion at our next luncheon. I'll make it specific. (*Writes, and reads aloud.*) Eighty per cent in the entrance examinations is demanded of all Freshmen. This average must be maintained thereafter. And "maintained" means "maintained."

(*Exeunt—Second Professor walks alone. He is evidently the topic of discussion by the others, who look in his direction. Subdued laughter comes from their direction.*)

Curtain.

Sociology

Child Health and Protection

M. E. DUPAUL, M.A.

THE White House Conference called by President Hoover in 1929 has completed its work. Over a thousand specialists participated in making this great child-health inventory a success. As one outgrowth of this arduous survey and research, a wealth of authentic material has been disseminated through the various publications of the White House Conference.

But this was not the first Presidential Health Conference. President Roosevelt called one twenty years earlier. As an outcome, the Children's Bureau in the United States Department of Labor was formed. This committee confined itself to the study of infant mortality, orphanages, juvenile courts, hazardous occupations, and diseases of children. Still another conference called ten years later by President Wilson directed its study to the economic and social basis for child-welfare standards including child health, child labor, and the standardization of child-welfare laws. But the 1929 conference, much broader in its scope than the two preceding, divided itself into four sections: medical service; public health service and administration; education and training the handicapped; maintenance and protection.

In this study the problem of both the normal and the handicapped child was considered from the point of view of the psychologist, psychiatrist, physician, teacher, parent, economist, sociologist, and home economist. Not only the school and pre-school child are included, but the infant and older members of the family as well. While one committee studies the mental and physical care of the child, another is engaged in assisting the parent in budget making with special reference to the development of the child, while another studies the recreation problem, and still others the problem of delinquency.

The White House Conference concentrated on the home, pointing out that the family must remain intact, and not be detached from the social whole. Since the home has undergone many changes in its duties and customs, preparations for making a suitable home for children under present conditions must also be met. As was pointed out in the chapter on home and school co-operation, the education of ninety per cent of parents does not extend beyond the eighth grade. Parental ignorance registers with teachers in faulty health conditions, mental maladjustments, and spiritual weaknesses. The child is referred to as a symptom of his environment. The school is referred to as an extension, not a substitute for the home.

Although much overlapping and difference of opinion was reported among the various committees, out of it has come stimulus for new work in health applicable to the various communities. In this broad study, health in rural, urban, and metropolitan areas was carefully surveyed and evaluated. One of the favorable consequences

of the Conference is shown in the readiness with which many counties, cities, and States have accepted the recommendations of the White House Conference and are now basing their health work on them. The school-health program, a summary report, embraces particularly school problems. The school plant is dealt with in some detail, as well as mental hygiene, medical, nursing, dental, and nutrition service for the prevention of disease, and promotion of physical and mental health. Other topics discussed are safety, social hygiene, physical education, home and school cooperation, administration, summer vacation activities, school health survey. On all sides, the recognition of the school in the health program is apparent. As a safeguard to health, the restriction of home work was suggested. Ample time should be permitted for sleep, outdoor play and appetite, noon intermission of adequate length, and a suitable hour to allow sufficient time for an unhurried lunch and outdoor play. Detrimental factors now prevalent in the schools, such as school entertainments and candy sales, should be discouraged in the interest of good health.

In the chapter on parish schools, it is pointed out that Catholic schools, maintained at great expense, extend from the kindergarten through the university. According to the 1928 survey of the department of education of the National Catholic Welfare Conference, there are now in the United States 9,822 elementary and secondary parochial schools with a total enrollment of two and one-half million pupils. In keeping with the policy of the National Catholic Educational Association there was adopted the following resolution:

The valid physical principle of *mens sana in corpore sano*, and the still more vital religious principle taught by the catechism that we must take care of the body as well as the soul, make it imperative that teachers look well to this work, both as regards their own physical welfare and that of their charges. Furthermore, we recommend that they study the relation between health and holiness, which study will direct them safely between the Scylla of pagan fitness, and the Charybdis of a false mysticism.

The administration of Catholic schools is under the jurisdiction of the Bishop of the diocese. Every diocese regulates the school affairs and formulates its policies among more than 200 Religious Orders that have charge of the work in the schools. Special sections are devoted to rural schools, Negro schools, Indian schools, private and parish schools, the immigrant school child, professional education of teachers and legislation. In some cities the health work is under the control of the department of health. In others, the department of education supervises the health activities. Other agencies contributing in large measure toward perfecting a health program are volunteer organizations such as the National Council of Catholic Women and Catholic Parent-Teacher Associations. Such a program is formulated by the local Council of Catholic Women of San Antonio. The Catholic School Bureau of St. Louis performs a similar service. Other cities avail themselves of the resources of associations offering workers to Catholic schools.

The Millbank Fund of New York City appointed a Catholic worker for twelve Catholic schools working in cooperation with the department of health and department of education. The Guild of St. Apollonia of Boston conducts dental examinations and clinics and carries on an extensive health education program. Their activities are gradually being extended to other cities. The department of education of the National Catholic Welfare Conference has helped to establish medical inspection in Catholic schools. It also prepares pamphlets on health education.

The teacher training at present is largely through diocesan institutes or annual meetings of the teachers. Many Catholic colleges and universities are also offering courses in health education. Dr. Constantine J. Fecher reported an illuminating study on the longevity of teaching Sisters for the period 1900-1924, pointing out the improvement in death rate and the expectation of life of the Sisters, including the teaching Sisters of the United States, for the period corresponding with that of the contemporary white female population in the United States, with the exception of the life period twenty to forty years of age where a greater improvement of the Sisters occurs.

The schools are putting forth every effort to assist children to lead a more wholesome life—mentally, morally, spiritually, and physically. But to be effective the forces of the home and the community should combine to accomplish the high motives of the Children's Charter as formulated by the White House Conference on Child Health and Protection.

Without Scrip or Staff

WITH a dramatic gesture, the man had pulled the dull gray weapon out of his back pocket. He held it flat in the palm of his hand. The Anchorite looked down at it as he would at a dollar watch or a cigarette case, unmoved, rather disinterestedly. He did not like its rectangular, modernistic shape, he was rather sickened by the thought of the little bullets nestling within it and ready to spring out and tear through soft flesh. But he appeared cold and casual in the presence of the man with the revolver. The man, with a twitch of his underlip, declared he would use it on himself if his latest transaction failed, if he were cleaned out completely. He had resolved that he would not go on living.

No book of etiquette has any hints as to the way a person should act when he meets a prospective suicide. Should one be awed, turn pale, shiver? Should one flip the ashes from one's cigarette, nonchalantly, and smile the thing away? Should one snatch the shooter from the other's hand or should one fall on one's knees, and with upstretched arms beg the man to spare his own life? When a self-destroyer announces that he is intending to turn himself into a bloody, messy corpse, how should one act? What should one say? What should one do?

THESE are not idle questions nowadays. Suicide is becoming more the fashion among educated, cultured, moneyed people; and the fashion is seeping down, like divorce and birth control, to the lower classes. Perhaps it only seems to be the sin that is growing in popularity among those of the higher social strata, because only the notables who do it are thought worthy of mention in the newspapers. If a tramp or a bowery bum kills himself, that is not startling news. But it is worth an "extra" or headlines, with picture and obituary, if a society man or financier or great industrialist blows out his brains. There is so much trouble in the world today that one is liable to meet an intended suicide anywhere. One morning lately, the Anchorer counted six accounts in one day's news in a most conservative newspaper; this morning, three were reported.

"It is appalling to think," the *Statistical Bulletin* of the Metropolitan Life Insurance Company states in its September issue, "that almost 20,000 persons kill themselves in the United States each year, and the number is increasing." What is the explanation? It is not simply the effect of the economic depression. Asserts the *Bulletin*: "The statisticians of this company have studied this problem for a number of years, however, and are convinced that this explanation, while plausible, is not the complete one." All who associate with prospective suicides know that "they represent a group of the community who are more easily upset mentally and emotionally than the average." All will agree that "they are frequently persons with immature attitudes and childish methods of reacting toward life who are thrown off their balance upon slight provocation." The *Bulletin* advocates "inculcating a healthy mental and emotional outlook toward life on the part of young people." More is needed. What? God and all He means. If the Metropolitan statisticians investigated the loss of Faith in God as they did the economic depression, they would discover the true reason for the increase of suiciders.

NO man can escape God. A man may deny God, he may neglect God, or may rebel against God, but he cannot free himself from God. A man is God's creature, from the instantaneous fraction of a second when he becomes a creature through the never-ending closed circle of eternity. Always, man, body and soul, is in God's knowledge and in God's limitless orbit. Man's existence is cut into two distinct parts; the first part is passed; for a longer or a shorter term, in this material world; the second part is in the spiritual world of the hereafter. Over these two worlds God presides. The prospective suicide has experience of the comparatively infinitesimal part of existence that is counted by hours and days and years in this life; he does not comprehend that endless existence in the next life. He struggles to escape poverty, sickness, humiliation, disappointment, struggle; he runs away from these specters; he deserts from the battle; a coward, he shows the yellow in him. He persuades himself he can close his eyes and stop his

brain forever; he is deluded enough to think he can snap the link with God as he can snap that with his friends. But God is over him in the two worlds. When the man tries to blot God out in this world, God meets him in the next, the very First that meets him. There is no escape from God.

When one meets the silly ass in real life, should one pity him or despise him? Should one argue with him or rage against him or cajole him? Should one have him put in an asylum for the feeble-minded? The best technique, if the man is a personal friend, is to take him gently by the lapel of the coat and lead him quietly to a crucifix and show him the Christ who suffered. Only One could will His own death. He could, because he was God.

SCOTCH-IRISH is the name they go by over here, especially when they become Presidents of the United States. When they are in Ireland, they are called by different names. When they come over here, most of them become respectable; but in the North of Ireland they are worse than the Mexican bandits and far worse than the Spanish revolutionists and nearly as bad as the Red Russian. The so-called Protestant Scotch-Irish tore down a cross from the entrance gate of the Convent of the Assumption, recently opened in Ballynahinch. According to the *Dublin Standard*:

The cross was trampled in the mud to the accompaniment of ribald laughter, party cries, and filthy expressions, by a party of Orange savages. Before the outrage was committed, drumming parties paraded the town, followed by a large mob. They stopped outside the Catholic church and redoubled their drumbeatings and howling. Priests engaged in the confessionals were much disturbed by the din. That the outrage had been premeditated is shown by the fact that the perpetrators went to the electric powerhouse earlier and cut off the current, to ensure that their work would be carried out under cover of darkness.

Orangemen are like that, and have been for centuries. A few months ago, they mobbed the pilgrims going to the Eucharistic Congress in Dublin, and injured some of them, women and children, quite seriously. They do not dare to act that way in this country, nor do the Reds, Mexicans and Spaniards. Over here, they hyphenate their racial name and they raise their children to become Scotch-Irish Presidents.

IF there were no salamanders in the world today; if there were no crocodiles, no alligators; if there were no crabs and no lobsters extant; if there were no toads; but if these animals did exist at one time in the world's history, say in the Devonian period of 300,000,000 years ago; and if fossilized remains of toads, crabs, or crocodiles were now, for the first time discovered, would not the Evolutionists rejoice? Would they not proclaim that, at last, they had found another one of the missing links?

If the 5,000 petrified specimens of lepidosirens and scelerodermi, yes, of Stegocephali, which Dr. Laugel Koch is bringing back with him from Greenland, had not been wiped out of existence in prehistoric times by a sudden

catastrophe; if they had perpetuated themselves as have alligators, and were as common as salamanders; would Evolutionists then give them a moment's attention? It is the age in which a creature lived and disappeared that sets the imagination of the Evolutionist off.

The Anchorer has the greatest respect for four-legged Stegocephali. He is deeply impressed by the newspapers' description that "this remarkable quadruped could walk on land as well as live in the sea." He is glad to know that it is something between a fish and a toad, that "it is a four-legged fish that walked ashore." Dr. Lauge Koch doubtless found something prehistoric in Greenland. Then he began to fictionize wildly like all good Evolutionists: "I have found the missing link between fishes and toads," he asserts. What he found was an extinct species; what he manufactures out of his own head is a missing-link theory.

The distinguished Curator of Comparative Anatomy at the American Museum of Natural History, Dr. William K. Gregory, rises to the occasion by proclaiming first, and then modifying by two small words which are italicized: "Dr. Koch's find, if its time origin is proved, would give to the world the remains of the first creature that walked on dry land, *science believes*." Does he know or is he guessing? Evolutionists are not objectionable because of what they know with certainty, but because of their wild guesses and fantastic fabrications.

FIVE cents for a packet of practical philosophy and a car ride, is what the Anchorer pays on Sunday morning, if he chance upon a special Motorman-Conductor on the Crosstown. The mind of a Motorman may be a deep well of wisdom. For the Motorman stands at a window that moves through the city and before which the city moves. Ordinarily, the Motorman mind absorbs in silent meditation the flickering world that flashes past the window. Sometimes with other, but always with this particular Motorman-Conductor, the mind flows over into speech. "I'll tell you," the Anchorer heard him telling the crippled old woman, who, he learned later, works every day to support a batch of children and grandchildren. "I'll tell you. The old saying is, this is a free country. Life is what you make it for yourself. If you don't make it good, you make it bad." The old lady must have gone to her work cheered.

When the Anchorer was leaving the car, the Motorman mind had turned to new thoughts. "I'll tell you," he began, with no other introduction. "I'll tell you. There ain't no man what there ain't a greater man. You (to the Anchorer) maybe are a famous man. I don't know. But I'll tell you there is always a man more famouser. If there ain't now, there will be. You take this street car. I can remember when we thought it was a great invention. But there was a greater invention coming, the automobile. Look at the railroads; the railroads was the greatest way of traveling; now there is the airplane. I'll tell you; there ain't nothing what is perfect but there is something what is more perfect still." Five cents for a car ride, and philosophy free. THE ANCHORER.

Literature

Poetry As an Illumination of Life

KATHERINE BRÉGY

(The third in a series on "Poetry and Everyday Life.")

THAT matter of laughing in the face of disaster, of lifting up our hearts, discussed in the last paper, brings us to a very vital question: which do we need most urgently—courage to face life and to face death, or compassion for other people facing the same things? The answer must, like so many answers, be double-barreled, for we need both all the time! And poetry can, as usual, help us to find and to keep these pearls of great price. "All goes if courage goes," says Sir James Barrie in his precious little book on that subject. And if there is some bravado in Henley's fine boast, "I am the captain of my soul, I am the master of my fate," there is sheer heroism in Robert Louis Stevenson's prayer, after his long fight against illness and hardship, that the Celestial Surgeon should "stab his spirit broad awake" if he faltered in the "great task of happiness!"

Louise Imogen Guiney's message had always the heroic ring. How, one wonders, did she come to miss giving us one perfect poem on the spirit of Jeanne d'Arc? In any case, her St. George lines have concentrated the Crusader cry of every heart willing to live largely and pay the price:

O give my youth, my faith, my sword,
Choice of the heart's desire:
A short life in the saddle, Lord,
Not long life by the fire . . .

And the present writer, following like Peter "afar off," has fancied she gathered up a certain immemorial feminine wisdom in suggesting that "a little smile" may serve "like a slave" those still tarrying by the humble but often harassing human fireside.

Tout comprendre, c'est tout pardonner, says the exquisitely wise French proverb, and in teaching this "pity for unpitied human things," poetry is an enormous power. Thomas Hood knew that the England of his day needed a message of compassion for outcast womanhood and overburdened womanhood, so he wrote "The Bridge of Sighs" and "The Song of the Shirt." Elizabeth Barrett Browning knew that the England of her day needed a message of compassion, or rather a trumpet call of conversion against child labor, so she wrote her "Cry of the Children." And the haunting poignancy of Padraic Colum's "Old Woman of the Roads" will be easily extended by his reader to the wanderer of the city streets:

Och! but I'm weary of mist and dark,
And roads where there's never a house or bush
And tired I am of bog and road,
And the crying wind and the lonesome hush!
And I am praying to God on high,
And I am praying Him night and day,
For a little house—a house of my own—
Out of the wind's and the rain's way.

Yes, poetry knows both the corporal and the spiritual works of mercy, and has not hesitated to touch the heart-

breaking, almost insoluble problem of prisons and the punishment of crime. It is easy to declare such a poem as Wilde's "Ballad of Reading Gaol" sentimental: but few who have followed that story of the man who "killed the thing he loved" will ever accept with indifference the grim fact of capital punishment. From the quiet beginning,

I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky.

through the terrible suspense, recalling Kipling's "Danny Deever" of the day of execution, the humiliation of the burial, to the final awed whisper of a fellow-prisoner,

Ah! happy they whose hearts can break
And peace of pardon win!

How else but through a broken heart
May Lord Christ enter in?

it is a veritable Way of the Cross through our modern civilization.

In extending compassion to our brothers and sisters of the animal kingdom we find the poets singularly in unison with the saints. It was Coleridge who insisted

He prayeth best who loveth best
All things both great and small;

and Blake who cried out with characteristic rapture,
A skylark wounded on the wing
Doth make a cherub cease to sing.

But the humble ass would seem to be the consummate favorite of the poets, although the horse, the dog, and the cat could all qualify as close seconds. It is followed by millions of the pointed ears of his "gentle friends," the asses, that Francis Jammes prays to enter Paradise. And the long-suffering beast speaks for himself or herself in one of Chesterton's great lyrics, as in another by Katharine Tynan with the irresistible conclusion:

I served Christ Jesus and I bear
His Cross upon my rough gray back.
Dear Christian people, pray you, spare
The whip, for Jesus Christ His sake!

There remain the final courage, the final compassion, of facing death, for ourselves and for those we love.

I was ever a fighter, so—one fight more
The best and the last

cried Robert Browning; a message which is supplemented by Paul Claudel's quiet but sublime meditation upon the Thirteenth Station: "Here the Passion ends, but the Compassion continues." If there is one emotion which the poets will *not* associate with death, it is the craven fear, the desperate instinct of flight, with which too many Christians meet her whom St. Francis called Sister. And whenever the poet is really Christian, we meet some such sure and starry message as that of Joseph Plunkett's:

Because I know the spark
Of God has no eclipse,
Now Death and I embark
And sail into the dark
With laughter on our lips.

Once again the poets and the saints are at one in prodding the everyday believer into a realization of the continuity of life and of love. And the poetry of

courage and compassion merge into the poetry of faith in the simplicity and profundity of Katharine Tynan's song of Resurrection, "Planting Bulbs":

Turning the sods and the clay,
I think on the poor sad people
Hiding their dead away
In the churchyard, under the steeple.

Friends, now listen and hear,
Give over crying and grieving,
There shall come a day and a year
When the dead shall be as the living.
There shall come a call, a footfall,
And the golden trumpeters blowing
Shall stir the dead with their call,
Bid them be rising and going.
Then in the daffodil weather
Lover shall run to lover;
Friends all trooping together;
Death and winter be over.
Laying my bulbs in the dark,
Visions have I of hereafter.
Lip to lip, breast to breast, hark!
No more weeping, but laughter.

Over against that beautiful human comforting, one would like to set Cardinal Newman's solemn, joyous symphony of the freed soul passing through Judgment to the Purgatorial waters in the "Dream of Gerontius," and then to ask which of the three universals: life, death, or love, has poetry illuminated most perfectly?

The poetry of Faith! It speaks to us from that primitive but very personal sixth-century lyric of St. Ita to her "Jesukin," from the romanticism of medieval prayer poems and mystery plays, from the enormously intellectual as well as imaginative content of Dante's journey through Hell, Purgatory, and Heaven, that "Divine Comedy" which is perhaps the only poem ever made the subject of a Papal encyclical, and then from the newest Christian poet of today or tomorrow! Just because religion is so universal in its appeal and so stimulating to the emotions, we have of course had much "devotional poetry" which is not poetry at all. We have also had, and even in our own age continue to have, many of the most sublime and consummate poems in existence. Paul Claudel is the champion, but by no means a lonely champion, of resurgent faith in contemporary France; and it is a little staggering to number the poets who followed fast after the English Catholic Revival.

How much poorer would our everyday life be without the inspiration of Patmore's "Unknown Eros," or Alice Meynell's "Shepherdess" on one hand, and on the other her "Christ in the Universe"; the surpassing innocence of Thompson's "Ex Ore Infantium" and the surpassing experience of his "Hound of Heaven"; Louise Guiney's "Christmas Carols" and Joyce Kilmer's ballad of "Gates and Doors"! How much richer is our approach to Faith when, in a happy moment, we recall Helen Parry Eden's unique fancy of Sorrow, armed with the broom of Memory, diligently sweeping up the Soul's dust in her poem "Confessional"; or poor Ernest Dowson marveling what "each anointed Sense will see" at the moment of

Extreme Unction; or the poets who, from St. Thomas Aquinas to Gerard Manley Hopkins, have sung the hidden, heart-shaking glory of the Eucharist—divining, as did the convert Lionel Johnson,

How deep within the liturgies
Lie hid the mysteries. . . .

It is small wonder that the poets—poor faulty creatures of Divine intuition—are always knocking at the door of the Church: the Church has the treasures they have long been searching after. And it is very comforting for Mr. Chesterton to come assuring us that "every ordinary man has a poet inside him, a poet who is a prisoner." Because, even this side of Paradise, there is always a chance that the prisoner may be set free.

REVIEWS

Our Wonderland of Bureaucracy. By JAMES M. BECK. New York: The Macmillan Company. \$5.00.

Wise Ben Franklin urged the adoption of the Constitution not on the ground that it was perfect, but that it appeared to be a team of oxen that could probably draw the country out of the mud. He hoped that it would succeed in this task, but he was not sure; but, then, he would add, "in this world nothing is sure but death and taxes." Nearly a century and a half have passed since Franklin's dubious approval. Surely we have the taxes today, but not because we have a Constitution. We have the taxes because ever since the adoption of the War-time Amendments, we have been discarding the Constitution. Washington is crammed with bureaus, commissions, and even with Departments, which drive a knife into the vitals of the Constitution. Fourth-of-July orators pay lip-service to the venerable document by referring to it quite as often as they refer to the starry flag and the welkin; that is to say, it is to them, as to most of our legislators, merely a word. In the present volume, Mr. Beck likens their gymbles and their gyrations to the career of the Mad Hatter and the Queen and the White Rabbit (which is a slander on two of these delightful creatures) and carried away by the force of his parable often falls into phrases and whole paragraphs which defy analysis and comprehension. It should be remembered, however, that it is difficult to write of the actual operations of the Federal Government under a discarded Constitution, and escape grave suspicion of mendacity or lunacy. Mr. Beck is as verbose as a President's campaign speech, and the reader will now and then find himself wishing that the gentleman from Pennsylvania had modeled himself on Tacitus and the man who wrote his reports on the hypothesis that they were to be cabled abroad at \$1 per word. We are still in the mud, but the oxen are alive, if feeble, and a study of such books as Mr. Beck's may induce us to pamper the oxen for a spell, and then with their aid to draw ourselves out of the mire. The volume is well documented and there is a good index.

P. L. B.

Can Europe Keep the Peace? By FRANK H. SIMONDS. New York: Harper and Brothers. \$3.00.

In answer to this question, Mr. Simonds endeavors first to construct a picture of contemporary Europe based on his twenty years' experience as a journalist in direct contact with conditions in Europe in peace and war; then he draws his conclusions. There are four parts to this composite picture. Part one deals with the Paris Conference, the principle of democratic self-determination on which it based the terms of peace, and the failure of that peace brought about by the impossibility of reconciling the ethnic and economic conditions of the continent to such a principle. Part two considers the territorial issues bequeathed to Europe as the evil inheritance of the Paris Conference and the outgrowth of democratic nationalism; the oppo-

sition of forces of Status Quo and Revision, the Polish Corridor, the Anschluss, etc. In the third part are taken up the national policies resulting from these territorial issues: France and her new allies guarding the Status Quo with fear and suspicion while Germany and her old comrades clamor for Revision; England engaging actively in neither side of the debate while Italy fights for both; Russia resigned to a policy of watchful waiting—in brief, a Europe of 1932 identical in spirit and national policies with the Europe of 1914, lacking but the military power to carry them into action. The subjects treated in part four are experiments in peace, peace conferences, the League of Nations, the Kellogg Pact, disarmament—all doomed to fail because they assumed "that peace existed and their task was to preserve it, when actually peace did not exist." And so, having completed the picture, Mr. Simonds draws back a pace, surveys it critically, and asks again in conclusion (part five): "Can Europe Keep the Peace?" By this he means: "Can Europe accept the only peace now available?" His answer is: "It can and must, if it would escape collective suicide." But "what is not clear is whether Europe can actually make enduring peace under Democracy." Mr. Simonds gives us a penetrating analysis of the status of post-War Europe in a swift-moving, journalistic style that makes pleasant reading. He is at his best in flashing before the reader word sketches of existing political and economic conditions; his philosophizings upon the data presented are not always so satisfactory. To some his solution of the problem of peace will savor too strongly of political expediency. Undoubtedly he underestimates the value of moral and religious forces in combating the evils of narrow and selfish nationalism. And logically enough, the rise of the greatest moral power in post-War times, the Vatican State, finds no place in his picture of contemporary Europe.

T. F. D.

The Modern Italian Novel. By DOMENICO VITTORINI. Philadelphia: University of Pennsylvania Press. \$3.00.

Professor Vittorini in this survey has divided the modern Italian novel, starting with Manzoni, into three stages: the historical, the naturalistic, and the reflective. The principal authors of each period are treated after the same fashion: the content of their novels, the underlying philosophy, and their reason for being in a certain class. To one unfamiliar with the modern Italian novel this book should be an excellent guide. And to one who studies comparative literatures this book will show in detail the tendencies which one notices in other literatures. The novels of each author are judged from a purely artistic standpoint, and the philosophy of each author is brought in to illustrate the general tendency of each period. Professor Vittorini pays tribute to the good effected by Giovanni Papini, Marino Maretti, and Aldo Palazzeschi, and claims that a new wholesome spirit has come into the latest Italian literature. This spirit, he claims, is a desire for order and calmness. The book is furnished with an excellent bibliography.

R. A. P.

Red Russia. By THEODOR SEIBERT. New York: The Century Company. \$3.00.

This volume is a translation from the German. Its author traveled extensively in Russia as a correspondent for various German newspapers. He spent almost a year there in 1926 and returned in 1929. His four years in Russia have given him a great deal of experience in all the phases of the Bolshevik regime, hence he is competent to write, as he does, a general survey of the Russian scene. Since the author did not confine his travels to the confines of Moscow and Leningrad, the picture given is not a reproduction of what the Russians wish the world to see. For all who have studied the problem insist that many things are staged to impress the foreigner with the success and the well-being of the Russian State. The author divides his work into seven books. His first outlines the Russia of the past and the nature of the people, their ideals and how they differ from the civilizations of the West. This treatment is not

very orderly and Mr. Seibert tends to mix contemporary conditions with his historical analysis. The second book, which is the best part of the work, makes an analysis of the Bolshevik State. He explains the policy which guides the leaders, and analyzes the various elements which have to be brought into line if the project is to be a success. In addition he treats the course of economic policy, the development of art and education, the workings of the OGPU or secret police. The author gives many facts and writes in an interesting style. The final chapter of the book reveals that the sympathies of the author are with the forces of the West, rather than with those of the East. He ends with an impassioned plea to the people of his own land to fight the "Red specter of the East," to save the Western civilization from the forces which threaten to disrupt it. T. A. S.

BOOKS AND AUTHORS

On Mr. Shakespeare and Mr. Shelley.—Certain lectures on some of Shakespeare's plays, delivered by Sir Arthur Quiller-Couch, are collected in "Shakespeare's Workmanship" (Macmillan. \$2.00). The aim of the book is to treat Shakespeare as an artist; and in attempting this task the author takes exception to practically all the critics of Shakespeare as critics. Perhaps the task of writing of Shakespeare as an artist was a little too great for Sir Arthur's powers, for at the end of each chapter the reader wonders what the author has advanced that adds to one's knowledge. This is particularly noticeable in the chapters on Hamlet where the author belabors Goethe, Werder, and Coleridge as critics, and then serenely tells us the story of Hamlet, as if no one had ever heard of it before. Undoubtedly, the great popularity of Sir Arthur is due to his charming personality. And yet one wonders where the workmanship of Shakespeare comes in this book. The essays are suave and make pleasant reading. Yet these great qualities can neither make up for scholarship of thought nor hide a rather shallow thesis.

Considering the contents, the title, "Toward the Understanding of Shelley" (University of Michigan Press. \$2.50), is rather vague for this study by Bennett Weaver, of the comparative study of the Biblical prophets and their writings with Shelley and his poetry. The author outlines the political, religious, and economic condition of Shelley's day, emphasizing the forces of injustice and oppression which were operative. He then proceeds to draw an analogy between oppression of the poor by the aristocrats, the kings, the priests of the nineteenth century and the tyranny of the ancient Hebrew prophets. This done, the author argues very well that Shelley saw himself in the role of a prophet whose mission it was to banish from the face of the earth with the sword of ideas all pain and suffering. Such a book must be read with a critical eye, especially when the author steps aside to philosophize. His attitude towards the body of Revelation is that of the last century, which is still current, especially in this country, although even the agnostics in Europe have abandoned this front.

Explaining the Book of Books.—"The Gospel Guide" (Bruce. \$2.50), by William A. Dowd, S.J., as the latest volume of the "Science and Culture Series," continues in the same fine tradition as its predecessors. It is in the textbook style, but one into which a deal of learning is compacted so that the student will gather therefrom just about all that he needs for the major Gospel questions and problems that are on the lips of men today. Father Dowd's treatment is succinct but clear, comprehensive yet not exhaustive, for such would have loaded the book beyond what is suitable and necessary. The book is intended to provide a text on the Gospels, supplementary to the customary college religion course. Such a text is in demand, and teachers of religion will profitably examine it for their courses. However, not only students but the general reader will find herein much instruction. Though it is not

intended as a book to be read, it will entice one to further perusal since the subjects treated are of definite and perennial interest.

That a Scripture manual should go into a third edition and be still an important contribution to Biblical study is a distinct attainment. Hence it is with pleasure that a reception is again accorded to the third revised edition of volume four of "The New Testament in General and the Four Gospels" (Kenedy. \$2.80), by Father Hugh Pope, O.P. This book is a mine of information in itself, and, due to its wealth of references, a starting point for wide reading and study for one so inclined.

Aids for the Priest.—Though he has had a seminary course in Pastoral Theology and Canon Law, in his practical workaday life the busy priest often wants a ready handbook to which he can quickly and conveniently refer for a solution of problems regarding the administration of the Sacraments and other pastoral duties. Fulfilling this need is "The Pastoral Companion" (Franciscan Herald Press), by Father Louis Anler, O.F.M., adapted from the German of Father Honoratus Bonzelet, O.F.M., now in its fourth (revised and enlarged) edition. The author has gathered together a wealth of useful and practical information regarding the priest's ministerial work. In addition to his treatment of the Sacraments, he includes several chapters on indulgences, a discussion of Third Orders, and the useful summary of the Canon Law relative to the relations of Religious to the sacred ministry.

It is a pleasure to note two recent additions to the growing bibliography of books on theology in English. A few years back it was quite a problem to find such books; the difficulty grows less and less every year. Volume Four of "Fundamental Theology" (Herder. \$3.00), by J. Brunsmann, S.V.D., adapted into English by Arthur Preuss, deals with the four subjects: the teaching office of the Church, infallibility, inspiration, and faith. Volume Two of "Compendium of Theology" (Herder. \$4.00), by J. Berthier, M.H.F., translated by Rev. S. A. Raemers, deals with the Seven Sacraments, in general and in particular. Thereto are added treatises on "the ends of man" and "the consummation of the world." Both volumes are well printed and bound, affording easy and pleasurable reading.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BACK STAGE IN 1912. Victor Rosewater. \$2.00. Dorrance.
BREAKING DAY, THE. Father Michael H. Gaffney, O.P. Gill.
CAMBRIDGE MEDIEVAL HISTORY, THE. VOL. VII. Edited by J. B. Bury, J. R. Tanner, C. W. Previte-Orton, and Z. N. Brooke. \$12.00. Macmillan.
CATHOLIC MISSION THEORY. Joseph Schmidlin. \$5.00. Mission Press.
DRAGON TREASURE. Adolph Paschang. \$2.00. Longmans, Green.
ENCHANTED SWORD, THE. Henry K. Pasma. \$2.00. Longmans, Green.
FABIOLA OR THE CHURCH OF THE CATACOMBS. Nicholas Patrick Cardinal Wiseman. 75 cents. Longmans, Green.
FAITH. Edgar A. Guest. 75 cents. Reilly and Lee.
FILIPPO THE JONGLEUR. Harriet Street Downes. \$2.00. Longmans, Green.
GESCHICHTE DER PAPSTE. VOL. XVI, PART 2. Von Ludwig Freiherrn von Pastor. \$3.75. Herder.
HISTORIC SPOTS IN CALIFORNIA: THE SOUTHERN COUNTIES. Hero Eugene Rensch and Ethel Grace Rensch. \$2.50. Stanford University Press.
LEADING THE LITTLE ONES TO CHRIST. Adapted by Rev. George M. Dennerle. \$1.75. Bruce.
MANUAL FOR VICTIM SOULS OF THE SACRED HEART. Rev. Max Schmid, S.J. \$1.00. Loyola University Press.
MARY OF JERUSALEM. Jean Ravennes. \$2.50. Longmans, Green.
M. EDOUARD POPPE, PRETRE. Abbé Jacobs and Edouard Ned. 15 francs. Lethielleux.
MUSICAL BOX, THE. Clare Leighton. \$2.00. Longmans, Green.
NOBODY STARVES. Catharine Brody. \$2.00. Longmans, Green.
OPEN RANGE. Hildegard Hawthorne. \$2.00. Longmans, Green.
PASSION PRAYER BOOK, THE. Compiled and Edited by Father Harold Purcell. C.P. D. B. Hansen.
PUPPET PARADE. Carol Della Chiesa. \$2.00. Longmans, Green.
RAGGED STAFF, THE. C. M. Edmondston and M. L. F. Hyde. \$2.00. Longmans, Green.
ROGER WILLIAMS. James Ernst. \$4.00. Macmillan.
STORY OF BLESSED JULIE, THE. Philothea and Sister Mary Paula, A.M. Ad-Vantage Press.
SURVEY OF SOCIOLOGY, A. E. J. Ross. \$3.50. Bruce.
SWORDS AGAINST CARTHAGE. Friedrich Donauer. \$2.00. Longmans, Green.
TALLEYRAND. Duff Cooper. \$3.75. Longmans, Green.
TIGER MAN. Julian Duguid. \$3.00. Century.
VIE FUTURE, LA. R. P. Monsabre. O.P. 12 francs. Lethielleux.
WAY TO GLORY AND OTHER STORIES, THE. Marian Hurd McNeely. \$2.00. Longmans, Green.
YANKEE ROVER, A. Christopher Ward. \$2.50. Simon and Schuster.

Summer Holiday. The Saint and Mary Kate. The Way to Happiness. The Black Swan. They Came to the Castle.

Sheila Kaye-Smith, in "Summer Holiday" (Harper. \$2.50), has drawn a very quiet, peaceful picture of two little girls' summer vacation on a farm in the 1890's. The children are well-behaved in the manner that was expected of children in those days. They go with their nurse to the sights and smells of the country, have picnics, and meet with a few elemental farm facts. The psychology and observation are minute and accurate. At the end of the story, however, one wonders why so much loving attention had been expended on so little. Those over-nursed children, Selina and Moira, their nurse, their picnics, their risings, and their retirings, are a very slender thread for so many pages. The chief point of the story seems to be that children see a very poor side of grown-ups.

Internal evidence would indicate that Frank O'Connor is one of that group of Irish writers who are coming to be known as the "Cork realists." At all events, his book "The Saint and Mary Kate" (Macmillan. \$2.00) is typical of the extremists in that school. He sets out to depict life in a large tenement house in Cork, and if his book means anything, it must profess to represent a picture which is typical of Cork today. "The Saint" is a young lad, the son of a charwoman, and is styled "the Saint" by his neighbors because of his exceptional practice of external devotions. Ignorant he is, and an idealist, of course; but truly do such as he belong to the Kingdom of God rather than any "Cork realist" who writes of him with a covert sneer. Mary Kate is the love child of a promiscuous mother—and while Mary Kate herself is pure and undefiled, the author would make such purity as hers the exception rather than the rule among the maidens of Ireland's poor. The book leaves one with no love for Ireland and no respect for her people.

The eighth novel to come from the pen of Maysie Greig is "This Way to Happiness" (Dial. \$2.00). The opening sentence of the second paragraph gives the keynote to the book: "For after all, there are thousands of Janices." Now Janice is the heroine, the office girl who would do almost anything (honest, of course) to escape from the shackles of routine. And so you may be sure that this book was written to please the "thousands of Janices." Hence you may expect the usual characters, dessicated moderns. You should find this book in a drug-store library very soon.

The public which eagerly awaits any book written by Rafael Sabatini will welcome "The Black Swan" (Houghton, Mifflin. \$2.00), which sparkles with his well-known romantic adventure. Gay and debonair, heroes and very deep-dyed villains throng the well-lighted stage. Monsieur Charles de Bernis, very elegant, very graceful, very courageous, arouses much heart fluttering in the beautiful Priscilla Harradine. There is a desperate battle with pirates in which the Centaur is captured. Tom Leach, the last of the Caribbean pirates, boards the ship and gives the brave Monsieur de Bernis a chance to save the lives of his companions, kill the villain, and win a lovely wife. While this is by no means the best of Mr. Sabatini's yarns, still it is quite entertaining in its genre.

"They Came to the Castle" (Dutton. \$2.50), by Anthony Bert-ram, runs as follows: the Grafen Elizabeth von Klarstein had to take boarders in her castle, in order that she might pay her bills. The first eleven numbers deal with the type of people who came to the Castle. One of the principal characters, who has the name of Babbage, is fond of scandal. And an occasion for scandal mongering is soon presented when Bobby Spencer, an immoral lover, is found in the room of an American heiress, Betty Kaye Tweed. Then the character of the Grafen's daughter, the Countess Anna-Maria, is shown to possess an almost unapproachable ideal of purity. Yet, Bobby Spencer reveals his past life to Anna-Maria; and we learn that she loves him. The rest of the book is taken up with small scandal and with the hopelessness of either Bobby Spencer or Anna-Maria marrying each other.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Fiduciary Relations or Commission Sales?

To the Editor of AMERICA:

The closing paragraph of an article, "Bankers and Brokers," appearing in AMERICA for September 24, contains the following statement: "The banker or the broker has a fiduciary relation with his client."

This idea would be good if put into practice. However, today we find brokers adding customers' men to their forces who are being paid on a commission basis. This creates a situation that can only result in the use of high-pressure sales methods.

Your article should serve to warn the public that when dealing with bankers or brokers they do so at their own risk.

Jersey City.

JOHN J. BRANDS.

Flattery from Jersey

To the Editor of AMERICA:

For some time past I have enjoyed the column in AMERICA entitled "With Scrip and Staff," signed by The Pilgrim. However, what was my surprise when glancing quickly through the pages of the issue for September 24 I saw the heading "Without Scrip or Staff." Said I to myself, "It must be a misprint." But that is a rare occurrence in this exemplary weekly. Upon reading further I discovered the reason for the change in title, and was enchanted, besides, by the delightful article of The Anchoret.

The Pilgrim has been a never-failing source of inspiration and education to his faithful readers, and we are glad to hear of his opportunity to travel. Our prayers and best wishes go with him on his journeys and we hope that he may find rich material for his ever-facile pen.

In the meantime we are pleased beyond words to be favored with the wisdom and witticisms of The Anchoret, hoping that he will be with us for many a day and that he will not desert us altogether when The Pilgrim returns from his wanderings. I feel that The Anchoret in his column of September 24 has given the prodigy lovers something to think about, if they will only hearken to his words of wisdom. I have known personally a number of so-called prodigies and have not been deeply impressed by their precocity, as it usually wears thin with the years. Many times it is the unassuming, every-day sort of person from whom one can learn most.

Since my perusal of the September 24 issue the number for October 1 has been received, and I have taken a quick glance at it, from which I can see that The Anchoret is again writing about subjects very interesting to me. I look forward eagerly to the satisfaction of reading "Without Scrip or Staff" and extend to its writer best wishes for his continued success, and to the Editor of AMERICA the thanks of a grateful reader.

East Orange, N. J.

MARGARET M. PURCELL.

Hurly-Burly in Boston

To the Editor of AMERICA:

I believe a note should be appended to Robert T. Hopkins' article, "This Cockeyed Campaign," in your issue for September 17. The article reported the proposed speaking tour of Secretary Pat Hurley in Massachusetts and the ridiculous furore created thereby among local Catholic Republicans on the score that Secretary Hurley had left the Church years ago.

By a strange coincidence, Massachusetts has a Hurley running for Secretary. Mr. Charles Hurley is campaigning for Treasurer of the State. I think that in justice to him (although he is nothing to me) this footnote to Mr. Hopkins' paper should be published to offset any possible harm: Mr. Charles Hurley is a fine Catholic.

Boston.

C. A. S. F.